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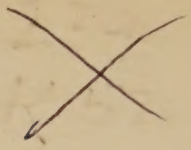

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A SYSTEM OF CHRISTIAN EVIDENCE

BY

LEANDER S. KEYSER, D. D.

PROFESSOR OF ETHICS, THEISM AND CHRISTIAN EVIDENCE IN WITTENBERG COLLEGE, SPRINGFIELD, OHIO. AUTHOR OF "A SYSTEM OF GENERAL ETHICS," "A SYSTEM OF NATURAL THEISM," "THE RATIONAL TEST," "IN THE REDEEMER'S FOOTSTEPS," "CONTENDING FOR THE FAITH," ETC.

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A FEW WORDS TO EXPLAIN

THE original work, which formed the basis of this handbook, was only a compend. The first edition, though quite large, was speedily exhausted. Since it has been out of print, there have been so many calls for it, sometimes in large quantities, that both the publisher and the author feel justified in issuing the present edition. It is cause for hopefulness and for gratitude to God that, even in these days of many departures from the faith, books of an evangelical order are in demand.

The arguments have been greatly amplified, much new material has been added, and the whole book has been re-written, and, in many respects, re-cast. Indeed, this edition is practically a new work.

Primarily it is intended for a college and seminary text. For this reason the material has been arranged in as clear, orderly and logical form as possible, and the captions are set out somewhat boldly on the pages in various fonts of type. Thus both teacher and student will find it convenient for use; the former in assigning lessons and formulating questions, the latter in making his preparation for the class-room. However, the orderly disposition of the various topics will, the author believes, also meet the needs of the inquiring general reader.

Candor and concern alike compel us to say that there is pressing need today for teachers of Christian Evidence in our colleges and seminaries to ground their students well in the faith of the gospel. There is much unbelief, more or less outspoken and aggressive, in the world today. It is no less true that much rationalism, negative Biblical criticism and false speculative science are prevalent today in some churches and their schools, as well as in the schools of the State. The situation demands firmly established believers and stalwart defenders of the faith.

Perhaps it is needless to say that the author is evangelical and conservative in his views. Nor is he ashamed to own it. The present is no time to trim and palter. He believes in the positive type of Apologetics. He has little sympathy with that species which, under the guise of defending the Christian faith, spends more time in attacking the orthodox positions than in answering the infidel assailants of the Bible.

Present-day Apologetics cannot confine its attention to infidelity and deism, as did the defenses of the seventeenth and eighteenth centuries and a large part of the nineteenth century; it must also meet the rationalism and negative Biblical criticism of the times, and no less the constant assaults that come from the speculative side of science and philosophy. Therefore the modern defender of the faith has no light task on his hands. May he be prayerful and earnest, and sufficiently equipped to do his work effectively!

The author has sincerely tried to avoid epithets. Indeed, he has said many kind things about the skeptic, and has done his best to treat him fairly. He takes no

pleasures in impugning the motives of opponents, nor in calling them harsh names; neither in trying to discredit their intelligence and scholarship. His earnest purpose has been to establish the believer more firmly in the Christian faith, and, if possible, to lead the doubter to an acceptance of the blessings, joys and assurances of Biblical Christianity. Some one has aptly said, "If you want to win some, you must be winsome." May God help all of us to display more of that fine quality in our discussions, so that the issue of pure truth may not be clouded by ill feeling!

L. S. K.

Wittenberg College,
Springfield,. Ohio,
June the 14th, 1922.

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PART 1

GENERAL NOTES AND PRINCIPLES

A SYSTEM OF CHRISTIAN EVIDENCE

PART I

GENERAL NOTES AND PRINCIPLES

CHAPTER I

DEFINITIONS—CHRISTIANS AS APOLOGISTS

I. DEFINITIONS.

1. Of Christian Evidence.

Christian Evidence is the scientific proof of the divine authority of the Christian religion.

2. Of Christian Apologetics.

Christian Apologetics is the scientific vindication of the divine authority of the Christian religion.

3. Of the terms Apology and Apologetics.

These words are derived from the Greek word *apologia* (*apo* and *logos*), meaning a *discourse in favor of*. In popular language the word "apology" usually means an excuse for some offense or mistake, and the word "apologetic," used as an adjective, means "an undignified or servile manner."[1] However, in scientific usage these words bear no such meaning, but signify a systematic and closely reasoned defense and vindication.

1. Garvie: "A Handbook of Christian Apologetics," p. 2.

4. Of an Apology and an Apologetic.

An *Apology*, in the theological sense, is a defense against a special attack on the Bible, or a part of the Bible, or some phase of the Christian religion. An *Apologetic* is an attempt to develop a complete system of proof in favor of Christianity. The term, "Christian Apologetics," means the same thing. Usually the plural form of the word is employed, although, when the article is used, it is proper to say "an Apologetic;" without the article scholars generally say "Apologetics."

Examples of the different uses of these terms are as follows: Justin Martyr's two "Apologies" and Bishop Watson's "Apology" are partial defenses; Ebrard's "Christian Apologetics" and Garvie's "Handbook of Christian Apologetics" aim at as complete and systematic a treatise as possible.[2]

5. Reasons for preferring the word "Evidence."

In the title of this work we use the term "Evidence" rather than "Apologetics." Our reasons are as follows: (1) The first word carries a more positive sense; (2) It may be used without explanation to include both proof and defense; (3) It may be easily understood by all, needing no explanation, because it has no bad sense. However, in the body of this work we shall often use the word "Apology" and its derivatives, but always in the scientific sense.[3]

6. Of Polemics.

Polemics is contention, not with infidels outside of the Christian Church, but with heretics within the Church.

2. The distinction between an Apology and Apologetics is not always as sharply drawn as it is here. Some writers use the terms in an elastic way.

3. *Cf.* Rishell: "The Foundations of the Christian Faith," pp. 12, 13.

The term may be used in both a good and a bad sense. In the good sense it means contending seriously and honestly for the truth. In the bad sense it means over-fondness for discussion, accompanied with more or less bitterness of feeling.

7. Of Controversy.

Controversy means vigorous debate. This word is sometimes used in a good sense, but, as a rule, it signifies discussion in a more or less excited and belligerent spirit; hence the controversial temper is not likely to be judicial and fair.

8. Of Religion.

Religion (perhaps from *religo, religare*, to tie back or fasten) is man's relation to the supernatural, involving communion and service.

9. Of the Christian Religion.

The Christian religion is man's relation to God through the mediation of Jesus Christ, according to the teaching of the Holy Scriptures.

II. WHY CHRISTIANS SHOULD BE CAPABLE APOLOGISTS.

1. Biblical basis.

The Bible has a marked *apologetic element*. God, Christ and the inspired writers did not fail to defend the truth when it was opposed and assaulted, nor did they permit sin and error to go unrebuked. The whole book of Job is an attempt at a vindication of God's ways to men, and in the last chapters Jehovah Himself takes a part in the debate and brings it to a close. Many of the Psalms

give cogent reasons for righteousness and obedience (1, 2, 14, 19, 33, 119). Psalm 119 contains 176 verses, in all but two of which there is some strong argument in favor of God's word, statutes, judgments, testimonies, etc.

Note that at one place God Himself condescends to reason with men (Isa. 1:18): "Come now, and let us reason together, saith the Lord," etc. In another place God challenges His people thus (Isa. 41:21): "Produce your cause, saith Jehovah; bring forth your strong reasons, saith the King of Jacob."

Christ often defended Himself and His teaching (Matt. 12:24-37; John 5:19-47; 7:15-24; 8:30-32, 46, 47). Note the first passage cited: Christ was accused of casting out devils through Beelzebub; did He sit meekly and quiescently by without defending Himself and denying the false allegation?

Paul frequently reasoned with the Jews and others (Acts 17:2; 18:4, 19; 24:25; 1 Thess. 5:21). Note his classical defense of himself and his doctrines before Agrippa; also his powerful apologetic discourse at Mar's Hill in Athens. Romans and Galatians are apologetics in favor of justification by faith and salvation by grace against Jewish legalism. James argued strongly for good works as the fruit of faith; St. John for love as the actuating principle of life. Note two classical passages enjoining the duty of defending the faith (1 Pet. 3:15): "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear;" Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write, and exhort you to contend earnestly for

the faith which was once for all delivered unto the saints."

Thus there is good Biblical ground for Christians to be earnest defenders of the truth.[4]

2. Rational Grounds.

(1) *The use and value of human reason.*

a. Men cannot believe what seems to them to be incredible; therefore the rational grounds of faith should be shown. If possible, the Christian should prove that it is not unreasonable to accept the Bible as God's Word and to believe in Jesus Christ as the world's Redeemer.

b. Reason is a God-given faculty, being an innate part of man's psychical constitution; therefore it should be used in religion as well as elsewhere.

c. Abstract truth is not very strong *per se;* therefore it must become incarnated in human champions. Some men say loftily: "Do not be solicitous about the truth; the truth will take care of itself!" If that is correct, why does any one ever take the trouble to defend and promote the truth? Why did Christ come into the world if it was not to make divine truth plain and appealing to men's apprehension? Why did the apostles reason, preach, teach, sacrifice and even die, if it was not to uphold and disseminate the truth. Ah! the saying, "Truth will take care of itself," is the motto of laziness and apathy.

d. Some men may be led to Christ by reason, just as others may be led by persuasion, kindly treatment, etc. A gracious word or deed will appeal most forcibly to some persons; a reasoned process to others. Why not employ

4. A good book on this thesis is C. F. Scott's "The Apologetic Element in the New Testament."

both methods as the different cases may require? Paul declared that he became "all things to all men, if by all means he might win some."

e. Few men can be led to Christ by mere dogmatism and assertion. They resent such a method. They are much more likely to be amenable to reason, especially if they are thinking and educated men.

f. If Christians do not defend their religion, skeptics will be likely to think that they cannot. Will not that encourage them to continue in their unbelief?

g. If opponents employ reason and scholarship, Christians must be able to meet and match them on their own ground. Not all Christians can be thus equipped, but surely some men should be trained to meet scholarly liberalists and unbelievers.

h. Many difficulties may really be removed by reason. If Christians can succeed in removing them, will not that dispose skeptics to go to Christ in prayer and faith to find assurance of truth and salvation? Dr. Francis L. Patton once said wisely: "Christianity will be denied a hearing in the court of feeling, once she has been non-suited at the bar of reason."[5] The conclusion is that, while Christians should not be too much engaged in discussion, they should be able to produce good reasons for their faith when occasion requires. The Christian Apologist has a divine vocation just as every other useful man has.[6]

(2) *Limits of human reason.*

However, too much stress and reliance should not be placed on rational processes, and for the following reasons:

5. "Biblical and Theological Studies" (by Princeton Professors), p. 24.
6. See a good discussion on this point in Rishell's "The Foundations of the Christian Faith," pp. 15, 16.

a. There are many problems that mere human intellection cannot solve. Here are some of them: What is matter? What is mind? How are they correlated in the human brain? What is the origin of matter? How did mind originate? How is self-consciousness possible? How can the will be free? How can the will determine itself? The fact is, we are surrounded on every hand with insoluble mysteries. Lord Kelvin admitted that he did not know what electricity and magnetism are.[7] Edison once said that, although he had been studying and experimenting with electricity for many years, and had invented many useful contrivances, yet he does not know whether it is a substance or only a force. In view of these facts, why should men expect to solve all the profound problems of religion by a mere rational process?

b. The heathen have had unaided human reason throughout all history: have the results been satisfactory? Not one heathen nation has been able, by its unaided efforts, to rise into monotheism. In philosophy note how hazy was the teaching of the best Greek and Roman philosophers on the primary questions of God, origins, ethics, free will, sin, salvation and immortality. Socrates *hoped* the soul was immortal. Plato *hoped* that the gods would forgive sin, but could not be sure that they either could or should. Moreover, many of the human philosophies differ so fundamentally that they are mutually destructive. If Democritus was right, Plato was basically wrong, and *vice versa*. Spinoza's philosophy, if true, would undermine the very foundations of Kant's system.

c. Reason is not above divine revelation; else there would be no need for the latter, and God might as well

7. Russell: "Lord Kelvin, His Life and Work," p. 90.

separate Himself from the world. The failure of English Deism in the seventeenth and eighteenth centuries is a historical proof of the inefficiency of unaided human reason. The same may be said of French atheism and German rationalism.

d. Reason should not be estimated above faith; for then all people would want to decide everything by reason, and there would be no room for the exercise of faith. Yet the faith faculty is an innate part of human psychology. Everybody has to "walk by faith" through a large part of life. The first acts of a little child are not acts of reason, but of faith, which seems to be instinctive and certainly is necessary to the child's existence. Faith is requisite in all human intercourse. Without it society could not exist, trade could not flourish, governments could not arise and endure. The man who demands only reason in religion should remember how often he must exercise faith in order to live at all. In human society faith is a good thing, and wherever it can be safely exercised, that fact connotes a normal condition of affairs; whereas where doubt and suspicion prevail in human relations, there is evidently an abnormal condition. Mutual confidence is a good thing *per se*. It is only when something abnormal has entered into human relationships that distrust arises.

It is a mistake to think that Christian faith is blind credulity. For three reasons, at least, that cannot be true:

(a) Christian faith is begotten in the human heart by the Holy Spirit, for Paul says (Eph. 2:8), "it is the gift of God." It is not probable that the Holy Spirit would

make men credulous and at the same time give them a joyous assurance of pardon, salvation and truth.

(b) The Bible itself warns men against being too ready to believe, and enjoins on them to be discriminating. Christ said, "Take heed how ye hear and what ye hear" (Mark 4:24; Luke 8:18). Also: "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves" (Matt. 7:15). Here is Paul's injunction: "Prove all things; hold fast to that which is good" (1 Thess. 5:21). Again: "For God gave us not a spirit of fearfulness, but of power and love and soberness" (2 Tim. 1:7). Here is another apostle's judicious warning: "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world" (John 4:1). Thus the Bible itself cautions believers against being gullible.

(c) Many men and women of vast learning have faith in Christ and the Bible. It is unreasonable to believe that all of them have been stricken with superstition and blind credulity. They would hardly be firm believers if they did not have good reasons for their faith.

Reason and Christian faith should never be regarded as antagonistic. Sometimes when reason cannot solve its problems, faith can, and this is especially true in the sphere of religion, as millions of people in the history of the world have testified and as many will testify today. Since God has given to men both faculties, that of faith and that of reason, it is rational to believe that He is pleased with the proper use of both, each in its appointed way.

8. Human reason cannot give the final word of assurance in matters of religion. Experience proves this; for, however expert the Christian apologist may be, he cannot convert men by reason. He may be able to lead them to Christ in repentance and faith, but then the Holy Spirit must give the assurance of truth, pardon and salvation. No one should suppose that reason can usurp the place and function of the Holy Spirit.

This question may be asked at this point by the inquiring mind: Why cannot reason say the final word in religion? That is an apposite question; let us try to answer it. No doubt God knew that, if men could solve all their problems by mere human reason, they would become proud and would neglect their Maker. That surely would not have been conducive to their best moral and spiritual welfare. How much harm pride and vainglory do in the world; much of our trouble may be traced more or less directly to them! How much better it is for people to be humble! How much more pleasant and cordial are their associations! When you note how rationalists strut about and plume themselves on their superior learning, and how they scoff at other people whom they accuse of lack of "scholarship," you can see clearly the baleful effects of human pride. Christ said truly: "Whosoever exalteth himself shall be humbled; and whosoever humbleth himself shall be exalted" (Matt. 23.12).[8]

8. *Cf.* a discrimination discussion on the function of reason in religion in Heinrich Schmid's "The Doctrinal Theology of the Evangelical Lutheran Church" (English translation), pp. 29-38.

CHAPTER II

TREATMENT OF DOUBTERS—KINDS OF DOUBTERS

III. HOW TO TREAT DOUBTERS.[1]

1. Some practical "Do's."

(1) *Treat them kindly.* If you would win *some* to the Christian faith, you must be *winsome*. The Christian simply defeats what should be his real purpose, when he stirs resentment in the mind of the doubter.

(2) If you can, *convince them by sound reason.* Perhaps you can thus remove some of their intellectual difficulties. There are doubters who in their hearts would prefer to believe; for they know that skepticism gives no peace to the heart and solves no problems for the intellect. The writer himself passed through such an experience, and he is thankful that he had friends who gave him kindly reasons for believing in Christ and the Bible. More than one skeptic has made this confession to a believer: "I would do anything in my power if I could believe and feel as you do!" Then why should we not try to help the doubter by removing as many obstacles as possible from his path, so that he may be led to go to Christ Himself for conversion? Who knows that some of us may not have a divine vocation to win doubters in this way? Only we must be careful not to usurp the office

1. In no other work on Christian Evidence has the author seen a treatment of the subjects dealt with in this chapter and the next. His experience with doubt and doubters leads him to believe that the discussion here presented will not be without value.

of the Holy Spirit, who alone can regenerate the soul and give assurance of truth.

(3) Let your dominant motive be to *win them to the truth*. Christians should keep their motives pure. Argument merely for its own sake never does good. But if the purpose is to win men to Christ, then it may be helpful to reason with them.

(4) *Pray earnestly for doubters.* What they really need is conversion. By prayer you will send the Holy Spirit into their hearts and consciences, and He may bring them to a saving knowledge of Christ. Prayer for them will also help the believer to love his skeptical acquaintances, and this will lead him to treat them with kindly consideration.

2. Some practical "Do Nots."

(1) *Do not call them dishonest.* There are several reasons for this advice: a. In many cases you cannot know for a certainty that they are dishonest; therefore to accuse them of it would be wrong. b. Christians who have never had any special doubts are scarcely in a mental and spiritual condition to sympathize with, and pronounce judgment on, those who are troubled with doubt. It is much better not to judge their motives. There are skeptics who have real intellectual difficulties. c. Even if doubters were dishonest, to accuse them of dishonesty would only anger them; and then there would be no hope of doing them service. The right kind of treatment might win them to a more unbiased frame of mind.

(2) *Do not treat them with contempt.* That is not the Christian way; nor will it win them to a more favor-

able consideration of Christian truth. Fair and respectful treatment of skeptics will do much to remove their objections to Christianity. They read church history, and find that so often professed Christians maltreated and persecuted their opponents, and for this reason they suspect that all believers even today have the same spirit of contumely and hatred. Let us display the disposition that Christ showed to the erring.

(3) *Do not browbeat and threaten them.* They will simply resent such dogmatism. To quote the minatory passages of Scripture at them while they are in the skeptical frame of mind will do no good, but only harm; because they question the very authority you are citing. Their reply will invariably be: "Prove to us first that the Scriptures are true, and then your quotations from them will be pertinent." The only way in which Biblical quotations will be effective will be to show that they are rational and salutary; that Biblical teaching is always on the right and reasonable side. For example, if the skeptic declares that he believes in true morality, you ought to be able to show him that the Bible inculcates the deepest, highest and most inherent ethical principles, like this, "Create in me a clean heart, O God, and renew a right spirit within me;" or this: "Righteousness and justice are the foundation of thy throne, O God." Take another example: If the skeptic points to some passage of Scripture which indicates God's severity toward sinners, as in the Noachian deluge or the destruction of Sodom and Gomorrah, the apologist can cite many passages which prove Him to be merciful and kind and full of compassion and ever ready to forgive all who repent of their sins and turn to righteousness.

(4) *Do not argue with skeptics merely to gain a polemical victory.* That is a worldly ambition, and leads to unnecessary and heated controversy. The Christian should keep his motives unsullied.

(5) *Avoid public debates with unbelievers,* if you can honorably do so. The writer knows by experience that such discussions seldom accomplish good. The reasons are evident: a. In a public debate each side is apt to think more of victory than of truth. b. Such a discussion will give the infidel an opportunity to abuse Christian people and suggest doubts which may disturb many minds throughout life. c. As a rule, a public debate ends in a quarrel, and leaves the people of the community divided in sentiment just as they were before, with added ill will.

However, there may be times when the Christian apologist is challenged to a public debate in such a way that he cannot decline without being charged with cowardice. Perhaps in extraordinary circumstances, therefore, he is practically compelled to accept the challenge. In that case, he should make thorough preparation, and decide that, whatever his opponent may do, he will conduct his part of the discussion in a fair, honorable and judicial way, without allowing his temper to be ruffled.

(6) *Do not think you can convert the skeptic by reason.* That is the special function of the Holy Spirit. Some people can be helped by reason just as others can be helped by kindness and persuasion; but in no case can human instrumentalities produce regeneration and the inner assurance of truth and salvation. By being all things to all men, you may be able to

lead some of them to Christ, who alone, by His Holy Spirit, can convert the soul.

IV. VARIOUS KINDS OF DOUBTERS.

1. Honest doubters.

Honest doubters are those who have real intellectual difficulties, and are willing to have them resolved. They do not love doubt for its own sake. As a rule, the thoroughly honest doubter will be converted sooner or later, and that for two reasons:

(1) God will not forsake an earnest inquirer, but will come to him by His providence and grace in such a way as to lead him into the light.

(2) The thoroughly honest doubter will be willing to investigate in all reasonable ways. Perhaps for a time he will try to solve his problems by intellection; but when he finds, as he will, that this method leads to no definite results, he will investigate in other ways that are recommended to him. The Bible points out the way of assurance (John 7:16,17): "Jesus therefore answered them, and said, My teaching is not Mine, but His that sent Me. If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself." And what is God's will? It is that men should pray for light, should repent of their sins, should be willing to believe on Christ if He is proved to be the world's Redeemer. Here is a method of searching for the truth that the honest doubter will not decline to follow. When he sees, too, that this method is recommended by many people who bear testimony to its efficacy in

their own experience, he will not refuse to enter the spiritual laboratory in his search for truth.

2. Skeptics.

Strictly speaking, skeptics are mere doubters. However, in the popular estimation, the word skeptic has come to mean those who are more or less aggressive in their opposition to Christianity.[2]

3. Infidels.

Infidels are avowed unbelievers. Any person who does not accept the Bible as true is an infidel. There are various types of infidels, some being deists, some theists, some pantheists, some atheists, and some agnostics. All persons who reject the Bible and the Christian system are called infidels.

4. Free-thinkers.

Free-thinkers are those who claim the right to think for themselves. Of course, most men, in the strict sense, make the same claim; for few people would care to admit that they allow others to do their thinking for them. However, in the popular mind, the so-called "free-thinkers" are practically the same as infidels.

5. Secularists.

This term stands for a class of unbelievers who profess to care only for the present life, and who say, "Let the future take care of itself." One of these men declared, in a public address, that his class of thinkers "do not deal much in futures." A noted infidel of the nineteenth century made the boast that

2. An extreme skeptic is sometimes called a Pyrrhonist, after Pyrrho, the founder of a school of skeptics in Greece about 365-275 B. C. He taught that all perceptions are of doubtful validity. Thus we see how ancient skepticism is.

he had all he could do to take care of one world at a time; therefore he would take care of the present world, and let the future take care of itself. He was wrong, however, in thinking that all men are afflicted with the same mental impotency as himself. Unbelievers today do not like to be called "infidels," but prefer to be known as "Secularists" and "Rationalists." They seem to think that the former term carries with it, at present, a good deal of opprobrium.

6. Cavillers.

This term is used to designate those who haggle about small matters. They are also called carpers. As a rule, they seek for unimportant historical and other difficulties in the Bible (as, for example, where Cain got his wife), while they fail to consider the great and comprehensive philosophy, world-view, ethical and spiritual teaching, and the plan of redemption set forth in the Holy Scriptures. The person who will look at the doctrines of the Bible in a large way, from the creation of the universe to the destiny prepared for man, cannot be a caviller.

7. Lampooners.

This term designates those who use ridicule rather than argument. Other terms that mean practically the same thing are flouters, gibers, jeerers. These terms connote a certain degree of coarseness and ribaldry. Deriders and satirists also resort to ridicule, but it is of a more refined and acute kind.

8. Rationalists.

This class make human reason the norm of judgment. As a rule, they mean by the term that reason

is either above or against the Bible. They also mean their own reason, not that of those who differ with them. All their contentions seem to assume that Christian believers do not and cannot employ rational processes. Reason is their idol, and they leave little or no room for faith and the Bible.

There are two classes of rationalists. The term originally meant those who do not wholly reject the Bible, but accept only those parts of it that are supposed to agree with reason. Many of the Biblical critics (see next section) are rationalists of this school. These are the rationalists of Germany—who are not infidels in the strict sense.

The other class of rationalists are outright infidels, simply calling themselves by a different name than the historical one. Once they preferred to be called "secularists" (see section 5 above), but now they call themselves rationalists because they profess to be guided only by human reason,[3] while all who differ from them are incapable of using that faculty in an intelligent and unbiased way. To this school belongs the "Rationalist Press Association" of Great Britain, which has many followers and publishes an extensive literature, all of which attacks the Christian faith. The "rationalism and materialistic monism" of England are "professedly based on Darwinism."[4] There are also "Rationalist Societies" (so named by themselves) in various cities of the United States, whose object is to conduct a campaign against the Christian Church.

3. *Vide* George Henslow's "Present-Day Rationalism Critically Examined," Chap. II.

4. Henslow, *ut supra,* Chap. III.

9. Liberalists and Latitudinarians.

These terms designate those who have some degree of Christian belief, but reject the orthodox view of the Bible and of the Christian system. Of course, there are various shades and degrees of liberalism, some of its advocates accepting more and some less of the evangelical system. While they call themselves "liberal," because they think themselves unfettered in their thinking, they are frequently intolerant of contradiction and extremely derisive toward orthodoxy. The so-called "New Theology" belongs to this category. The words "liberalist" and "latitudinarian" mean practically the same thing, though the latter perhaps carries the idea of a wider departure from evangelical standards.

CHAPTER III

CHIEF CAUSES OF DOUBT

V. CHIEF CAUSES OF DOUBT[1]

1. Real intellectual difficulties.

It has already been said that there are honest doubters. Many people for a time become sorely perplexed with some of the difficulties of religion. Perhaps there are few thinking Christians who do not pass through a period of doubt at some time in their lives. Charles Spurgeon was wont to say that he was surprised at the weakness of the arguments adduced by infidels; he felt that, in view of his own experience with doubt, he could give them a good many "pointers"; they did not really seem to sound the depths of doubt. Thus skeptics should not imagine that Christian people have not had their times of mental perplexity.

2. Moral causes.

It should be said kindly, but said nevertheless, that some men are unbelievers because their lives are evil, and they do not want to amend them, as the Bible requires. Note its demands: "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well" (Isa. 1:16, 17); "He that covereth his sins shall not prosper:

1. On this subject we recommend an old book (1841): David Nelson's "The Cause and Cure of Infidelity." In its day it was very effective on account of its keen, direct and forceful manner of presentation. Nelson himself was rescued from infidelity in an unusual and interesting way, and the story of his experiences with infidels is often piquant.

but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13); "Except ye repent ye shall all likewise perish" (Luke 13:3); "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us" (1 John 1:9, 10).

So the skeptic should scrutinize his motives. Perhaps he does not *want* the Bible to be God's book, because it rebukes his manner of life, and threatens him with condign punishment. However, Christian workers should remember that even the kind of skeptics just described may sometimes be won to Christ by kindly treatment and cogent reasoning.

3. Lack of information.

Some doubters have not studied the Bible carefully. They have gone through it in a fragmentary way, chiefly to pick flaws, but have not mastered its teaching in a large and comprehensive way, so as to grasp its wonderful and coherent system of truth, its world-view. If they would do this, they would likely be won by its uplifting and rational character and would not higgle about small and unimportant matters.

Again, how many avowed skeptics have ever read and studied a scientific work on Christian Apologetics or Theology? As a rule, unbelievers are not even aware of the existence of the large number of works on Christian Evidence that have been written from the beginning of the Christian era to the present time.

4. Absence of the spiritual mind.

Perhaps this is one of the chief sources of skepticism. Spiritual things can be understood and appre-

ciated only in a spiritual way. While the Bible touches on many subjects, yet it is pre-eminently a spiritual book, containing spiritual doctrines and messages. To use an analogy, a person with no appreciation of poetry would hardly be competent to judge of the merits of Tennyson's lyrics. So a person who has no spiritual appreciation would not be likely to understand and receive the spiritual message of the Bible. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

However, we hope no skeptic will take offense at this plain speech. It is not meant in an ungenerous spirit, nor as a reflection on any man's intellectual competency. Neither would we want the doubter to abandon the processes of thought and investigation. Our only purpose is to show him that, in the end, the only way to obtain assurance regarding spiritual realities is through *spiritual* enlightenment and experience.

5. Inconsistent professing Christians.

It must be said in all fairness that inconsistent professors of religion help to make skeptics; indeed, here is one of the most fruitful sources of skepticism. Such professed Christians put the very argument which the skeptics want into their mouths. If there were no hypocrites inside the Church, there would be fewer infidels outside the Church. An immoral church member may do more harm in a community than a dozen infidels. Such inconsistency cannot be too severely rebuked, and no palliation should be offered for it.

The Bible itself is clear and positive on this very point. "Abstain from all appearance of evil" (1 Thess. 5:22); "For it is better, if the will of God be so, that ye suffer for well doing than for evil doing" (1 Pet. 3:17); "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters; yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Pet. 4:15, 16); "See that ye walk circumspectly, not as fools, but as wise" (Eph. 5:15); "Moreover, he must have a good report of them that are without, lest he fall into reproach and the snare of the devil" (1 Tim. 3:7; this verse refers to ministers of the gospel); "For the name of God is blasphemed among the Gentiles through you, as it is written" (Rom. 2:14; Paul is here rebuking the Jews on account of their inconsistent living); "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16).

However, let us look at the matter on all sides.[2] The unbeliever who finds so much fault with church people should remember that, if Christianity were not in itself a good thing, false professors never would be called *hypocrites*. To call them so is in reality an acknowledgment of the high ethical standard required by the Christian religion—an involuntary tribute to Christianity. Good money is the only kind that is counterfeited. Have you ever known wicked infidels to be called hypocrites? We think not. Is not that a tacit confession that their moral standards are not expected to be very high?

2. For a fuller treatment of this topic see the author's "A System of Christian Ethics," pp. 257-260.

CHAPTER IV

HISTORY OF APOLOGETICS

VI. HISTORICAL SKETCH OF APOLOGETICS[1]

1. The Apologetic Period (70-350 A. D.).

(1) *Apologists.*

The chief defenders of the Christian faith during this period were the following: Justin Martyr, Origen, Tatian, Irenaeus, Cyprian, Tertullian, Lactantius, Arnobius.

(2) *Opponents.*

The chief opponents were: Jews, Gnostics, Ebionites, and the pagan philosophers, Celus, Lucian, Porphyry, Hierocles.

(3) *General character.*

After the apostles, the early Christians met with opposition from the Jews, Gnostics, Ebionites, and pagan philosophers. The Jews opposed Christianity in those days as they had previously opposed Christ and the apostles. The Gnostics did not wholly reject the Christian religion, but mixed with it the human knowledge *(gnosis)*, that is, the philosophy and theosophy of the day, thus corrupting it with pagan notions. The true apologists opposed all the gnostic heresies, because they desired to preserve the Christian religion in its original purity and integrity. The Ebionites were a Jewish sect which had become partly

1. Interesting historical summaries of Apologetics are given in Garvie's "A Handbook of Christian Apologetics," pp. 3-8, and Lindberg's "Apologetics," pp. 18-24.

Christian; they accepted Christ, not as the incarnate divine-human Redeemer, but only as the Jewish Messiah and as the greatest of the prophets. The pagan opponents were the real infidels of the time, because they accepted no part of the Christian system; they were the ancient forerunners of all subsequent assailants of Christianity.

(4) *The apologists and opponents in conflict.*

Most of the objections to Christianity heralded today as "modern" and proclaimed as "discoveries" were advanced in this early period, and were answered by competent Christian scholars.[2] The Jews were answered by Justin Martyr in his classical work entitled "Dialogues with Trypho the Jew" (130 A. D.). Tertullian also entered the field against Judaism in his work, "Adversus Judæos." Cyprian wrote a work with the title, "Testimonia Adversus Judæos." Justin Martyr also wrote two "Apologies" against heathen assailants and addressed them to the Emperor Antonius Pius.

Celsus (about 150 A. D.) was the first pagan who made something like a systematic and direct assault on Christianity. He was a man of wit and learning. Says Dr. Philip Schaff: "He anticipates most of the arguments and sophisms of the deists and infidels of later times.."[3] He was effectively answered by Origen in his well-known work, "Contra Celsum."

Lucian has been called the Voltaire of this period, because of his disposition to ridicule Christianity. Porphyry (died 304), a neo-Platonist, was a bitter enemy of

2. Schaff: "History of the Christian Church," Vol. II, p. 86.

3. Schaff, *ut supra*, p. 90. Says Scott, in his "The Apologetic Element in the New Testament," p. 7: "Celsus, towards the end of the second century, anticipates almost all the objections which still reappear in the most modern criticisms of Christianity."

Christianity, and wrote fifteen books against it, and might be called the father of modern rationalistic Biblical criticism. Replies to him were made by Eusebius and Appollinaris. Hierocles was not only a writer against Christianity, but also a persecutor of Christians, showing that infidels will also persecute when the opportunity affords.[4]

2. The polemical Period (250-730).

This period overlaps the first somewhat. The second period was one of controversy, not with outright infidels, but with heretics within the Church. For this reason it does not belong specifically to the science of Apologetics, but to Polemics, and therefore we need to dwell upon it only long enough to carry out the history consecutively. The chief defenders of the faith in this period were Alexander, Athanasius, Augustine and Jerome. The chief heretics were Arius, Nestorius, Sabellius and Pelagius. The Arian heresy denied the proper deity of Christ, and held that He was the first and highest creature through whom God created and saved the world. At the Council of Nice his doctrine was condemned, Athanasius being his chief opponent. Evangelical Christianity has ever since maintained the Athanasian doctrine of Christ's person. Pelagius denied man's natural depravity, and was opposed by Augustine.[5]

3. The Medieval Period (730-1517).

1. *Defenders of orthodox Christianity.*

Among these were Anselm, Bernard of Clairvaux, and Thomas Aquinas. Anselm in his great work, "Cur Deus

4. On this period read F. Watson's engaging little book, "Defenders of the Faith." Also Hurst's "History of the Christian Church," Vol. I, pp. 180-206.

5. For this period see Hurst, *ut supra,* pp. 410-455.

Homo?" ("Why the God-man?"), made a powerful defense of the divine-human person of Christ and the doctrine of the vicarious atonement. Bernard was the special opponent of Aberlard, the medieval heretic. Aquinas wrote a learned work, "De Veritate Fidei," against against the Jews and Mohammedans. During this period Savonarola lived, and his work, "Triumphus Crucis," was one of the great Apologies of those times.

(2) *Chief heretic.*

In this period Abelard lived and wrote. He was not an infidel, but held unsound views on various doctrines of the Bible, especially the atonement. He was the medieval representative of much of the liberalism and new theology of our own day. Much that is called "new theology" today may be found in the disquisitions of Abelard.[6]

4. The Modern Period (1517 to date).

(1) *English Deism.*

This philosophy flourished in the seventeenth and eighteenth centuries. Its advocates were infidels so far as regards the Bible, but they were not atheists; they believed that God created the universe, then forsook it, and gave it over to the control of the laws and forces with which He had edued it; much as if a man were to make a machine that would run itself and then leave it to do so. The deists rejected the Bible, many of them with not a little scorn and vituperation, and deemed what they called "natural religion" to be sufficient for man's guidance. Hence they were correctly called infidels.

Among the protagonists of deism may be mentioned Shaftsbury, Thomas Hobbes, Collins, Tindal, Boling-

6. Lindberg, as above, gives a fuller account of this period.

broke and Sir Francis Newport. Their work culminated later in the universal skepticism of Hume and Gibbon.

The chief apologists of this period (those who made a sturdy defense of the Holy Scriptures), were Samuel Clark, Lardner, Bishop Horne, Joseph Butler, William Paley and Archbishop Whateley. Butler was the author of that notable book, "The Analogy of Religion," in which he showed that the very objections alleged by deists against the God of the Bible could be brought with just as much force and justice against the God of nature, whom they professed to worship. Paley was the author of a well-known book, "The Evidences of Christianity;" the famous "design" argument for the divine existence in its older form is largely to be attributed to him.

(2) *French Encyclopedism.*

The French Encyclopedists, unlike the English Deists, became atheistic. The chief of them were D'Alembert, Diderot, Voltaire and Rousseau. They were called Encyclopedists because they founded and wrote a great French encyclopedia, which was intended to contain all the enlightened knowledge of the time. It was planned on the basis of Bacon's classification of science. They were effectively dealt with by Bishop Horne (mentioned above) in his great work, "Introduction to the Critical Study of the Holy Scriptures," which, old as it is (1818), would be well worthy of study by the skeptics of the present day.

There is valid historical evidence that English Deism was carried into France by Voltaire (who visited London), and thence by him into Germany in the time of Frederick the Great, with whom the French infidel was

associated quite intimately for a while. In France the cult was turned into atheism and materialism; in Germany it developed into Rationalism.[7]

(3) *German Rationalism.*

This tendency, which is more or less prevalent today in Germany, England and the United States, has various phases, and is divided into numerous schools, some of which are very radical, while others are more moderate and conservative. It is by no means to be identified with such movements as English Deism, French Encyclopedism and current infidelity; that is, it does not reject the Bible and Christianity outright, and fight them openly, but accepts such parts of the Bible and the Christian system as agree with human reason. Thus it is linked up with the more or less destructive criticism of the Bible. Its main contention is that *reason* is the final arbiter, and has a right to sit in judgment upon the Bible, accepting this and rejecting that, as it chooses. Its principles can be traced back to Porphyry, the assailant of Christianity in the third century. In modern times its earliest exponents were Spinoza and Astruc, the former a pantheistic philosopher, the latter a French physician.

In Germany the chief names connected with this movement are De Wette, Vatke, Eichhorn, Ewald, Graf and Wellhausen, who were critics of the old Testament, and Baur and Strauss, who applied the same critical methods to the New Testament. In Holland Kuenen is the most outstanding name; in France Renan. In Great Britain we may mention Bishop Colenso, Samuel Davidson, Robertson Smith, George Adam Smith, Cheyne and Driver; in America, Briggs (though in later years he be-

7. Cf. John Urquhart's "The Inspiration and Accuracy of the Holy Scriptures," pp. 142-144.

came quite conservative), Henry Preserved Smith, Kent, Foster, Bade and Peritz. It must be said that the English and American critics named above (with perhaps the exception of Bade) aim to be "mediating" critics—that is, they try to effect a reconciliation between the radical criticism of Graf and Wellhausen and the evangelical view. However, their position is obviously illogical; for by tearing the Bible to pieces and finding in it numerous supposed scientific, historical and ethical errors, they destroy confidence in its divine inspiration and authority. In every case, when a theologian adopts the so-called critical hypothesis, he questions the divine inspiration and historical verity of some portions of the Bible.

(4) *Popular infidelity.*

In England and America there was much outspoken infidelity during the nineteenth century, especially up to about the year 1880. It was much given to ridicule, and frequently appealed to science, especially the theory of evolution, as being in direct opposition to the teachings of the Bible. It also had a penchant for finding historical and other contradictions in the Bible; and, strange to say, these much-proclaimed discrepancies were the same as those brought forward today by the negative Biblical critics in support of their hypotheses. At the time of which we speak, infidelity was quite well organized in places, issued many books, tracts and periodicals, and could boast of some conspicuous leaders. However, at present infidelity in this country seems to lack organization and leadership. There is no one today in its ranks who is well known.

Judging from Dr. P. M. Muir's excellent book, "Modern Substitutes for Christianity," and Dr. George Hen-

slow's "Present-Day Rationalism Critically Examined," we are led to conclude that outspoken infidelity is much more rife in England than in America at the present time.[8] It has some advocates of a good deal of force and scholarship, with qualities of leadership. Although frank and outspoken, they do not deal so largely in raillery and traduction as did the infidels of twenty-five to fifty years ago. Most of them are ready to credit Christianity with having a more or less salutary power in the world; only they want to find a substitute that will be more effective. But they cannot agree as to what the substitute shall be. Some say, "morality without religion;" others, "the religion of the universe;" others, "the religion of humanity;" still others, "theism without Christ."

Most of the English infidels call themselves Rationalists today, being the successors of the Secularists of the "seventies" (that is, the years 1870-1880), in the days when Mr. Bradlaugh "was a prominent figure before the world and was promulgating his atheistic views." The Rationalist Press Association, which is the infidel organization of Great Britain, publishes quite a number of periodicals, brochures and books, and is "professedly based on Darwinism." What is known as "materialistic monism" is one form of this kind of Rationalism. English Rationalism must be distinguished from German Rationalism; the former is purely infidel; the latter accepts the parts of the Bible that agree with reason and rejects the other parts. Both kinds of Rationalism, however, make human reason the final arbiter in matters of religion.

8. On the situation in England (at least as it was before the World War) consult, in addition to Muir and Henslow, the following works: C. L. Drawbridge's "Common Objections to Christianity," "Popular Attacks on Christianity" (1914); A. F. Winnington-Ingram's "Popular Objections to Christianity" and "Reasons for Faith."

CHAPTER V

THE METHODOLOGY OF APOLOGETICS

VII. METHODOLOGY.

1. Definition.

Methodology is the scientific method of classifying, correlating and developing any science either as a whole or in any of its branches. It is not often dealt with in a separate way, but its principles, processes and results are employed whenever an attempt is made to organize and unfold a science.

2. The Methodology of the present work.

(1) *Note on the Articulated Outline.*

Our plan is clearly shown in the "Articulated Outline" printed in the early pages of this book. There it will be seen to be divided into five main parts, with a number of major divisions and numerous sub-divisions, all of them numbered in an orderly way which we hope can be easily mastered.

(2) *The main proposition in Christian Apologetics.*

We believe it is this: THE BIBLE A SPECIAL DIVINE REVELATION. If this thesis can be proved, it will carry with it the proof of all the Christian doctrines; not one will be omitted; all will be found to be true in all their Biblical fullness; each will have its proper relative value assigned to it. Therefore we shall begin with the Bible, and shall try to prove its inspiration and divine origin

by all the available internal and external evidences. True, some of these proofs are more convincing than others. For example, the strongest proof of the divinity of the Bible is Jesus Christ as He is set forth in prophecy and history, the most wonderful and unique character of all time. But that does not prove that other arguments are not also convincing, especially when connected and correlated with the plan of redemption through Jesus Christ as depicted in Holy Writ. The Bible is an organism, not a collection of *disjecta membra;* therefore all its parts are necessary in order to present fully and effectively the divine purpose of creation, providence, redemption and destiny.

(3) *Other methods criticized.*

a. Some say that we should make *Christ* the standard or norm or chief thesis, and build on Him; but how do we know who Christ is except through the Bible? Far too often people who profess to make Christ, and not the Bible, the standard have lax and defective views both of the Bible and of Christ. The reason is self-evident: they accept the Christ of their own ideas and imagination instead of the historic Christ set forth in full and living power and beauty in the Bible, including both the Old and the New Testaments.

No! you cannot divorce Christ and the Bible; they are woven together into one fabric. Christ is not "the gospel *in* the gospel," as some phrase it; He is the Gospel *of* the gospel. Christ is the proof of the Bible, and the Bible is the proof Christ. Christ is the center of the Bible, but there can be no center without radii and a periphery. Some say Christ is the heart of the Bible:

true, but a heart must have a living body in which to throb and function.

b. Others desire to make *salvation* the chief thesis. Only those teachings of the Bible which are essential to salvation need be accepted as from God, they hold. But it must be evident that such a method means the mutilation of the Bible, allowing every one to accept only what he *thinks* is essential to salvation; therefore human reason, not the Bible, becomes man's guide. Such a method leads invariably to rationalism.

c. A favorite proposition with certain liberalists in theology is the contention that only the *spiritual* or *religious* truths of the Bible need be accepted. This again is a defective method: it leads to picking and choosing in the Bible; for by this plan each one must use his own judgment as to which are the spiritual teachings and which are not. Who is wise enough to decide? Is not the spiritual teaching everywhere interwoven with historical narrative, which is everywhere given as if the writers meant to describe facts? Yes, the spiritual element cannot be torn from the web of the history without destroying the fabric. Most of all, how can we know that the spiritual teachings are true if the history is false? The sum of it is, the spiritual truths of the Bible are found everywhere in the Bible, even in the genealogical tables.

d. To make the *Christian consciousness* the ultimate court of appeal, as some liberalistic theologians, especially the Ritschliams, desire to do, is most perilous, leading to all kinds of mysticism, fanaticism and hallucination. Christian experience is very important; indeed, it is one of the fundamental proofs of the divine verity of the Biblical revelation. But how is true Christian experience

begotten? It is begotten through the Word of God, and must be tested and guided by the same inspired Word. Therefore Christian experience (otherwise the Christian consciousness) is not a judge of the Bible, but is judged by the Bible, having been begotten by the Holy Spirit through the Bible. No one has ever had an evangelical conversion except through the truth revealed in the Holy Scriptures. "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? . . . So then faith cometh by hearing, and hearing by the Word of Christ" (Rom. 10:14-17).

We repeat: If, according to the method adopted in this manual, we can prove the Bible to be God's special revelation to men, we shall have established and proven, *ipso facto*, all the doctrines of the Christian system. Let us remember always, that all the doctrines of the Bible are inter-dependent; all belong to the very structure of Christianity. Only by accepting the whole Bible as God's Book can we be sure of the great doctrines of creation, of moral agency in man, of sin, its origin and enormity, of the divine method of preparation for redemption, of redemption through Christ, of the application of redemption by the Holy Spirit through the Word and sacraments, and of the final destiny of the human race and of the universe. Accept the whole Bible, and the whole Christian system, in all its comprehensiveness and organic completeness, is perfectly clear.

(4) *The Internal and External Evidences.*

Some modern apologists—usually those who are inclined to liberalism—find fault with this methodolgy.

While it has long been in vogue, it is not antiquated. No valid objection, so far as we have discovered, has been brought against it, and no better method has gained currency among true, evangelical apologists. Every other method leads to more or less obscurantism. At all events, we have found no plan that seems to us to be more coherent, inclusive and scientific.

(5) *Another classification.*

Another classification of the material of Apologetics is the following: I. Fundamental Apologetics; II. Historical Apologetics; III. Philosophical Apologetics. The author has no objection to this scheme, providing it used in an evangelical way and spirit; but he finds that he cannot follow it conveniently, nor include in it all the topics he desires to treat in a work prepared for his specific purpose. Therefore we shall proceed to present and unfold our main thesis, "THE BIBLE A SPECIAL DIVINE REVELATION."

PART II

THE BIBLE A SPECIAL DIVINE REVELATION

PART II

THE BIBLE A SPECIAL DIVINE REVELATION REVELATION

CHAPTER VI

GENERAL PRINCIPLES AND FACTS

I. GENERAL OBSERVATIONS.

1. The probability of a special divine revelation.

If there is a personal God, the probability that He would reveal Himself in a personal way is very great. He has, indeed, revealed Himself more or less clearly in nature and reason; but surely He would scarcely think a general, impersonal revelation sufficient for His rational creatures. This would be particularly true if they should fall into sin and danger. Why would He not go to their rescue? An earthly parent would. Moreover, ought not every one to be glad to believe that God has come to man's help in a clear, definite, loving way, just as the Bible reveals? One would think that all persons would welcome such a revelation and rejoice in it as good news indeed.

2. The possibility of a special divine revelation.

A being who could not reveal Himself above the natural order of His creation would be a very limited being,

and therefore could not be God. If this great universe is in the hands of a helpless God, we are of all creatures most hopeless and miserable. Who can or will believe that this cosmos is built on such irrational principles?

3. The need of a special divine revelation.

The status of the heathen world proves this need. They have had the light of nature and reason to guide them through all the centuries. Has the result been satisfactory? Is there even an unbeliever who would care to exchange our civilization for theirs, or, if he had to make a choice, who would prefer their religions to the Christian religion? Perhaps God has left them to their own ways without special revelation partly to prove to the world that such a revelation is necessary.

So far as regards the philosophers, observe the vagueness and uncertainty of their teachings and speculations; their inability to solve the very problems that are most vital to human welfare—the problems of sin, of pardon, salvation, immortality, etc. Plato speculated about sin, but could come to no definite conclusion; he did not know whether the gods could forgive sin, and even if they could, whether they ought. He also expressed the hope that some time a special divine revelation would be vouchsafed to mankind because of the great uncertainty of human reason. Moreover, no two philosophers agree; in fact, most of them undermine one another's speculations. For example, Democritus and Epicurus were materialists, whose philosophies were the direct opposite of the conceptions of Plato and Aristotle, who believed in God, though their ideas of Him were very defective from the Christian viewpoint. Coming down later in his-

tory, Kant was a theist, Spinoza a pantheist, Haeckel an atheist. In these three cases the philosophies are mutually destructive. Among believers in the Bible, there are differences of opinion in minor matters, but the differences are not fundamental. The status of heathen religions and the lack of a consensus among philosophers certainly demonstrate the need of a special divulgence from God.

4. Why God made a book.

Books are the best method of preserving the truth in its integrity and transmitting it from generation to generation. Memory and tradition are very untrustworthy. Therefore, God acted with the greatest wisdom and also in the normal way, in giving His revelation to men in book form. In no other way, so far as we can see, could He have imparted to mankind an infallible norm that would be available for everybody, and that would continue intact throughout the ages, and from which all people could procure the same standard of faith and practice. Subjective experience would be too obscure and variable unless it were directed by a higher and more certain authority. A universal standard must be an objective one; therefore a book.

5. No substitute for Christianity.

What other system of religion could men in Christian lands accept? Surely not Mohammedanism, or Hinduism, or Buddhism, or Confucianism, or Taoism. Eclecticism would be available only for the learned, and even they would never agree. Theosophy is too hazy and speculative for the vast majority of people; it is esoteric. Positivism, both as a philosophy and a religion, has

proved a dismal failure. The "Religion of Nature" was fully tested in the days of Deism in England, and rapidly degenerated into atheism or universal skepticism. So with people in Christian lands it is either Chrstianity or no religion at all. Which alternate shall we choose?

6. Rejection of Christianity usually means nescience.

Nescience or nihilism in thought means doubt of everything, even the validity of knowledge. What has history proven? That the best efforts of the skeptical school end in agnosticism—Schopenhauer, Von Hartmann, Hume, Darwin, Spencer, Huxley—and agnosticism finds its last home in pessimism. If we reject the Bible, we must admit that we know little or nothing about God, creation, man's origin, design and destiny, the cause and *raison d'etre* of sin and suffering, and of a way of salvation. The door of the future is shut down against us, and we beat against it in vain. A well-known non-Christian scientist declared not long ago that the origin of man is wrapped in complete obscurity. Then, if we know nothing of man's origin, we know nothing of his purpose and his destiny. Thus without the Bible the universe is indeed a "riddle," as the materialist Haeckel has called it. All is gloom, uncertainty, nihilism.

7. Some definitions.

At this point it will be necessary to give a few definitions in order to understand the terminology current in the science of Christian Apologetics.

1. *Genuineness.*

By this term is meant that a book of the Bible was written by the author to whom it has been historically

ascribed, as when we say, "Moses wrote the Pentateuch," "Paul wrote the Epistle to the Romans."

2. *Authenticity and credibility.*

These terms mean that the Bible or any book of the Bible tells the truth and is worthy of belief.

(3) *Integrity.*

This means that the Bible has been kept intact through all the centuries, free from essential error and corruption; that we have it today in every essential respect as it originally came from God.

4. *Biblical proofs probable, not demonstrative.*

This means that they are cogent and convincing, but do not *force* belief, as does a mathematical demonstration. Faith is a free, moral act of the mind, not a mechanical one. The real certitude concerning the divine character of the Bible comes from a spiritual experience, not from mathematical demonstration. The reasoning in a system of Christian Evidence is intended to convince the intellect, and thus dispose men to go to the true and ultimate Source of assurance; it does not give that assurance itself, for that would be usurping the office of the Holy Spirit.

5. *Biblical proofs cumulative.*

This term means that the proofs, presented in logical order, *grow* in cogency, until at length they become convincing to the reason. Therefore patient investigation is necessary; haste may prove fatal.

(6) *Internal proofs.*

By Internal Proofs are meant those that deal with the contents and teaching of the Bible itself. It often occurs

that the character of a book carries its own evidence of its truthfulness and honesty.

7. *External proofs.*

The external proofs of the divine character of the Bible are those which are based on evidences outside of the Bible, as, for example, history, archeology, salutary influence, etc.

8. *The terms orthodox, conservative, etc.*

Those thinkers and scholars who oppose the liberalists and contend for the integrity and divine authority of the whole Bible and all its doctrines are known as "orthodox," "conservative" and "evangelical," and their view is generally known as the "traditional" view, because it has come down to our times as the *historical* conception of the Christian system.

CHAPTER VII

INTERNAL PROOFS OF THE BIBLE

II. INTERNAL PROOFS OF THE DIVINE INSPIRATION OF THE BIBLE.

1. Its profound and rational doctrines.

(1) *The doctrine of God.*

No other book of religion or philosophy sets forth so profound, rational and all-sphered a doctrine of God. He is personal, and that is a great and satisfying conception; for a personal God can know, feel and will, and men can hold communication with Him. The God of the Bible is holy, loving and just. Are not these the very attributes that God ought to have if He exists? Men want an ethical Being as the Creator and Governor of the universe. He cares for His creation, and especially for the rational and sentient beings He has made. He is merciful to them, yet just in His requirements. Is not that the kind of a God whom men can love, and at the same time respect? Then He is all-powerful and all-wise, so that nothing can occur ultimately to thwart His decrees and plans. Thus it is said by an apostle, "All things work together for good to them that love God, to them that are the called according to His purpose." Sometimes He is represented as stern, but only toward wicked and impenitent sinners; never toward those who repent and act righteously. This, too, is as it should be to hold the respect of ethically minded

people. And remember that this exalted doctrine of God is taught clearly and consistently from the first book of the Bible to the last. Compare the Biblical representations of the Deity with the hazy speculations of philosophy and the crude conceptions of the ethnic religions.

Now, how could the Biblical writers, living so many centuries ago, have imagined and invented so rational a conception of God? Considering their times and surroundings, it is inconceivable that they could have conjured such a God out of their own brains. Divine inspiration only will account adequately for the facts.

(2) *The doctrine of man.*[1]

According to the Bible, man is a personal, moral, free, spiritual being, created in the divine image; capable of choosing between right and wrong; able not to sin or to sin, but if he does sin, redeemable and worth saving. He was started in his career amid environments that gave him a fair chance—that is, in a garden, not in a slimy mud-pool or a noisome jungle; yet he was created a free moral agent, and therefore had to have a test to bring out and discipline his moral character. He was no automaton, nor is he one now. He can hold personal communion with the God who created him, and who redeems him, and who will finally confer upon him a destiny of bliss and glory. Is not this an exalted conception of man? And it is consistently carried out in the Bible from beginning to end. Never do the Biblical writers strike a false note in anthropology. What a powerful evidence this that the Bible is a truthful, divinely inspired Book! How else

1. A good book on this thesis is James Orr's "God's Image in man and its Defacement in the light of Modern Denials." Also Schmid's "Doctrinal Theology," pp. 217-231.

could its writers have gotten such a profound conception of man?

(3) *The doctrine of salvation.*

Again the Bible is consistent throughout in setting forth the doctrine of redemption. Man was created in the divine image, a free, sentient, rational being; thus, when he fell into sin and trouble, the loving God who created him in His own image and made him His son, immediately inaugurated a plan for saving him; and this plan, carried consistently through the Old Testament dispensation, came to fruition in the "fullness of time" in the New Testament, when God Himself, in the person of His eternal Son, came to the earth and took upon Him the moral task which man was unable to accomplish and the moral burden he was unable to bear, and thus redeemed him and brought him back into ethical and spiritual accord with Himself. That is the wonderful plan of redemption taught in the Bible. How wise, loving, gracious and inspiring! Is it not a powerful internal proof that the Bible comes from God? Compare this redemptive method with the schemes of the ethnic religions.[2]

2. The purity of its ethics.

Everywhere in the Bible clear moral distinctions are drawn; there is no blurring of them, as is the case in the ethnic religions and in most of the schemes of human speculation. In the Bible righteousness is everywhere commanded and commended; sin is always condemned. Inner purity, not merely outward, ceremonial and conventional morality, is always inculcated.

Let us be a little more specific. After God had

2. Cf. Kellogg and Underwood as cited in the Selected Bibliography.

finished His creation, including man, He pronounced everything "very good" (Gen. 1:31); this refers to moral as well as physical good,[3] for it embraces man, who was made a moral agent. Thus the Bible represents the universe as a moral economy from the very beginning. In the garden of Eden was placed the "tree of the knowledge of good evil." Here again is a clear conception of moral distinctions. Abel's offering was accepted because he was righteous; Cain's was rejected because "sin coucheth at the door" (Gen. 4:7). The wicked antediluvians were destroyed in the flood because "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Noah was saved because God found him righteous (Gen. 7:1). Nations and peoples were punished and destroyed, but always on account of their wickedness; no nation was ever dealt with severely when it walked in the way of righteousness. Observe how sternly the Bible rebukes those who blur or obliterate moral distinctions: "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness" (Isa. 5:20)!

Note from the specific teaching of the Bible how high its moral standards are. The Ten Commandments have never been excelled for their lofty practical morality. Note how fundamental ethically Bible teaching is: "Righteousness and justice are the foundation of Thy throne" (Ps. 89:14); "Thy right hand, O God, is full of righteousness" (Ps. 48:10); "Thy testimonies are righteous forever" (Ps. 119:144). Scores of similar passages might be quoted, showing that God is inherently righteous.

3. The Hebrew word for good (*tov*) is applied in the Bible to God Himself; hence it means moral as well as physical excellence.

The Bible always commends upright people: "For Jehovah knoweth the way of the righteous; but the way of the wicked shall perish" (Ps. 1:6); "The memory of the righteous is blessed; but the name of the wicked shall rot" (Prov. 10:7); "He hath showed thee, O man, what is good; and what doth Jehovah require of thee but to do justly, and to love kindness, and to walk humbly with thy God" (Micah 6:8). "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed; judge the fatherless; plead for the widow" (Isa. 1:16, 17). Who can find fault with such ethics?

That the Bible requires inward purity is evident in all its teaching: "Create a clean heart within me, O God, and renew a right spirit" (Ps. 51:10); "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18); "Blessed are the pure in heart, for they shall see God" (Matt. 5:8); "For I say unto you, except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in nowise enter into the kingdom of heaven" (Matt. 5:20).

Many more citations might be given. This is the consistent ethical teaching of the Holy Scriptures throughout. Is it not a strong internal proof of the veracity of the Bible? How could its writers, unaided by the Divine Spirit, gain such lofty ethical conceptions and find the adequate language in which to present them?[4]

4. Cf. Kellogg and Underwood as above; Orr: "The Bible Under Trial," pp. 227-253; Pierson; "Many Infallible Proofs," pp. 145-182; Row; "A Manual of Christian Evidences," Part I, pp. 27-120; Bruce: "The Ethics of the Old Testament;" Keyser: "A System of Christian Ethics," pp. 84-93; "Contending for the Faith," Chap. IV, pp. 63-82; and "The Profound Moral Teaching of the Old Testament," in *The Lutheran Quarterly*, April, 1922.

3. The unity and consistency of its teaching.

Written by about forty different authors, in different countries, separated by about 1,500 years, yet the Bible throughout teaches the same great doctrines regarding God, man, morality, salvation and immorality. There is not a false or discordant note on any of these great basal doctrines. Only cavillers will find fault with small, apparent discrepancies, due largely to errors in transcription, but affecting not a single important historical or doctrinal fact,[5]—we say only cavillers will find fault with such insignificant matters in view of the remarkable unity of the teaching of the Bible on all things that are important and fundamental.

What is the only adequate explanation of this unity of teaching? That it was *all God-breathed* (2 Tim. 3:16); all inspired by one Mind, the Mind of the Holy Spirit (2 Pet. 1:19-21). Is any one able to find another explanation that is adequate? Here again is a cogent argument from the internal evidence.

To impress this fact still more deeply, we again call attention to the fact that the human philosophers nullify and destroy one another's systems fundamentally; no two agree on many of the most vital points. If Plato is right, Democritus is basically wrong; the like is true in a comparison between Kant and Spinoza, between Leibnitz and Hegel.

Note, too, the Old and New Testaments are organically connected, the former leading up historically and logically to the latter. While there is, as there should

5. Cf. Schaff's "Introduction to the American Edition of the New Testament in the Original Greek" (Westcott and Hort's text), pp. 53-58, with most valuable quotations from Dr. Ezra Abbott.

be, progress in teaching and revelation, there is vital agreement. "The Old Testament is patent in the New, and the New is latent in the Old," says an acute writer. Another says: "While there is no collision among the writers, neither is there any evidence of collusion."[6]

4. Its historical character and teaching.

The Bible professes to recite history from the narrative of Genesis I to the last chapter of the Acts and even throughout the epistles and the Revelation of St. John. Never is its religious teaching wrested from the stream of human history. The plan of redemption is interwoven with the warp and woof of the history it records. Christianity is a historical religion. It is not a flight of the imagination; not a mosaic of myths, legends, folk-lore and human tradition. This makes it a real religion. The numerous historical details give the Bible the impression of verisimilitude, and prove that it was never meant to be regarded as a collection of legends, myths and allegories. Again these facts are a strong internal evidence of its veracity and divine character, for if the history is true, that carries with it the indubitable proof of the doctrines. If the Biblical history is true, then the Bible is a true record of divine revelation and inspiration.

5. The soberness of its teaching.

In the Bible even the most momentous events are narrated in a calm, simple, dignified way that is inimitable and bears the marks of its own evidence; note the narratives of the creation, the flood, the crucifixion,

6. Cf. Pierson: "The Inspired Word," pp. 338-359; Adolph Saphir: "The Divine Unity of Scripture" (a notable book); MacArthur; "The Old Book and the Old Faith," pp. 193-206; Burrell: "Why I Believe the Bible," pp. 26-34.

the resurrection and ascension of Christ. Observe the absence of fanaticism or of utopian and visionary theories and guesses. The teaching of Christ and His apostles is marked by soberness throughout. Compare the pretended revelations and visions of Mohammed and Joseph Smith, and also the vagaries of theosophy. Another proof this of the probity and sound sense of the Biblical writers.

6. The all-sidedness of its teaching.

The more we examine its teaching, the more we see that it avoids the one-sidedness of all human speculations. Every human system over-stresses some things and under-stresses others, and thus becomes defective and one-sided. To give concrete examples of Biblical teaching, it points out the true relation of nature and spirit, never confusing them; of God and the world, making both real, yet never mixing the divine essence with the essences of the cosmos; of man's dual nature, body and soul, without minimizing the value of either, or denying its reality; of practical life and mystical communion with God, correlating them in due order and ratio; of the present life and the future, enjoining that godliness has the promise of both (1 Tim. 4:8).

Let us briefly compare the all-sidedness of Christian teaching with the one-sided teaching of human philosophies: Idealism denies the reality of matter, and teaches that there is only mind; Christianity teaches the reality of both matter and mind. Materialism says that the only entity is matter, and that mind does not exist. How different Christianity, as has just been said! Pantheism holds that God is only immanent, and rejects the doctrine of His personality and transcend-

ence; Christianity teaches clearly both His transcendence and immanence. Deism is the opposite of Pantheism; Christianity rejects the error and inculcates the truth taught by Deism. Secularism one-sidedly emphasizes this present earthly life and ignores the future; Fanaticism over-emphasizes the future life and neglects the present; Plato, the Gnostics and the Manicheans despised the body and thought it was the seat of evil; Buddhism also pours contempt on all desire, calling it *tanha,* and aims to get rid of it entirely; Hinduism teaches caste, transmigration and final re-absorption of the soul into the unconscious All, which is the only God it knows; Confucianism ignores God and the future, and teaches only a system of social ethics for this world. Christianity commits none of these erratic mistakes, but is a complete, perfectly balanced philosophy. The internal evidences of the divine origin of the Bible become cumulative.

7. Its relevancy to human need.

(1) *It satisfies man's natural longing for God* (Ps. 42:1, 2): "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." Let it be noticed that the Bible gives assurance of communion, not with a dead God, not with an impersonal God like that of Pantheism, not with an absentee God like that of Deism, not with a finite and more or less helpless god like the god of John Stuart Mill, William James and H. G. Wells, but with a living, personal, gracious and all-powerful God, the Sovereign of the universe.

(2) *It complements the conscious weakness of human nature by its doctrine of regeneration.* In this divine act

the Holy Spirit implants a new principle of spiritual life in men's minds, giving them new feelings, new strength against evil, new views of God and of Christ and the Bible—in short, making them "new creatures in Christ Jesus." Note some pertinent passages: "Verily I say unto thee, Except any one be born from above, he cannot see the kingdom of God" (John 3:3), implying that, if one does receive such an experience, he will be assured of the principles of the divine kingdom. This, it may be said, has been the experience of millions of twice-born men. Note again: "I can do all things in Him that strengtheneth me" (Phil. 4:13): "And He said unto me, my grace is sufficient for thee: for my power is made perfect in weakness" (2 Cor. 12:9). The doctrine of regeneration is *distinctive* of Christianity; it is unknown in other religions and in human philosophy. "For whosoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world but he that believeth that Jesus is the Son of God" (1 John 5:4, 5)?

(3) *The desire for positive assurance of truth* is met in the teaching of the Bible. Let us note some passages that are germain: "Jesus therefore answered them and said, My teaching is not mine, but His that sent Me. If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak of Myself" (John 7:17); "If ye abide in my word, then ye are truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8:32); "Jesus said unto him, I am the way, and the truth and the life: no man cometh unto the

Father but by Me" (John 14:6); "The Spirit Himself beareth witness with our spirit that we are the children of God" (Rom. 8:16); "He that believeth on the Son of God hath the witness in himself" (1 John 5:10). These and similar passages are the crux of the whole matter, for the Holy Spirit in conversion or regeneration gives the believer full assurance of truth, pardon and salvation. If all men would receive this impingement on their consciousness, there would be no need of further argument.

(4) *The Bible affords comfort in every kind of trial:* in sickness, misfortune, earthly loss, contrition, bereavement and death (John 14:1-3; Rom. 8:28; 2 Cor. 4:17; Heb. 12:11). Note these: "And we know that all things work together for good to them that love God" (Rom. 8:28); "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward" (Rom. 8:18); "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory" (2 Cor. 4:17); "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby" (Heb. 12:11); "O death, where is thy sting? O grave, where is thy victory" (1 Cor. 15:55, 56). Even in the Old Testament there are many consoling passages: "Like as a father pitieth his children, so Jehovah pitieth them that fear Him: for He knoweth our frame; He remembereth that we are dust" (Ps. 103:13, 14); "Before I was afflicted I went astray; but

now I observe thy Word;" "It is good for me that I have been afflicted, that I might learn thy statutes" (Ps. 119:67, 71).

Surely a book that gives so much consolation to people in weakness and trouble must be a good book; but if it is a good book, and at the same time claims to be from God, its testimony to itself must be true; it must be from God.

(5) *It gives promise of the solution,* either in time or in eternity, *of all human problems.* In this respect it is indeed the complement of human need. Those problems that perplex us now will be solved hereafter. "Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter" (John 13:7); "For now we see in a glass, darkly, but then face to face: now I know in part; but then shall I know fully, even as I was fully known" (1 Cor. 13: 12). This surely is a great and comforting assurance. What system of merely human thought offers such a hope?

(6) *The universal desire,* more or less definite and intense, *to be right with God,* without violation of the law of justice, is satisfied through the mediation of Christ. In nearly all religions the offering of sacrifices to propitiate their gods is prevalent. Of course, it is greatly perverted, as is everything else indeed; nevertheless, the principle is deeply ingrained in human nature. Men who are sinful feel that they cannot themselves merit favor from the supernatural powers, and so they must offer something as a substitution.

In the Christian system this great principle is met and upheld by the atonement or expiation that Christ, the

Son of God, wrought for mankind. The Divine One, who is the basis of the holy law and its source, took the penalty of its violation on Himself, and thus satisfied the eternal demands of justice and upheld the moral government of the universe; for God could not, by a mere fiat and act of power, sweep to one side His justice, and forgive violators of the law out of hand. No human government could stand on such lax principles of justice. A judge must punish the culprit, even though he may pity him and may desire to remit his punishment. How could a government stand if society were not protected and justice upheld? It was on this account that Christ came and died for the sins of the world. He came out of love, and the Father sent Him out of love for the world, and out of love He became the sinner's Substitute before the holy and eternal law. Now we hold that this inherent conviction that justice must be maintained at any cost, even while mercy saves the repentant sinner, finds all its needs met in the expiation wrought by the Son of God.

Some relevant passages of Scripture are the following: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1); "But all things are of God, who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their tresspasses" (2 Cor. 5:18, 19); Christ became "a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people" (Heb. 2:17); "And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins, and not for ours only, but also for

the whole world" (1 John 2:1, 2); "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitation for our sins" (1 John 4:10).[7]

(7) *Christianity meets the desire of the soul for inner purity.* Whatever may be the depth of the expression, sincere and morally earnest people rejoice in the Biblical assurance that "the blood of Jesus Christ cleanseth us from all sin." "Purify me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Ps. 51:7). There is no system of human philosophy or sociology that even proposes to do this for sinful men; no ethnic religion has the power to accomplish it.

(8) *Christianity cancels the fear of death and satisfies the hope of and the desire for immortality.* It teaches us that "it is not all of life to live, nor all of death to die;" that "death does not end all;" but that "Christ has brought life and immortality to light through the gospel" (2 Tim. 1:10). There is much assurance of a future life in the New Testament, which is regarded by Christians as the full revelation of God. For example (John 14:1-3): "Let not your heart be troubled; believe in God and believe in Me; in My Father's house are many mansions; if it were not so, I would told you: I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." Paul is no less positive (2 Cor. 5:1): "For we know that, if the earthly house of our tabernacle be dissolved, we have a building

7. On the doctrine of the atonement cf. Schmid, *ut supra*, pp. 343-370; Hodge: "The Atonement;" Stalker: "The Atonement;" Mabie: "The Divine Reason of the Cross;" Mozley: "The Doctrine of the Atonement;" Weidner: "Soteriology;" Remensnyder: "The Atonement and Modern Thought;" Keyser: "The Rational Test," pp. 119-138, and "A System of Christian Ethics," *in loco.*

of God, a house not made with hands, eternal in the heavens." Read also 1 Cor. 15:53, 54, 55; Rev. 2:10; Rev. 20-22.

The character of the future life delineated in the New Testament is worthy of consideration. There is to be the most intimate fellowship with God; heaven is characterized by great joy, perfect purity, the entire absence of night, sin and sorrow. In the book of Revelation much imagery is employed to help us to visualize the glory and beauty of the place, and in none of the figures of speech is there the remotest suggestion of impurity. It is always represented as a state of *self-conscious* existence. Each person preserves his identity. You will be *you* and I will be *I*. It is evident, too, that the saints will know one another in heaven; for where they see face to face and know as they have been known, surely they will have the power of mutual recognition. It would hardly be a perfect place if people knew less there than they do here on earth.

Compare the Biblical portrayals of the future with those of Mohammedanism, with its promises of sensuous and sensual pleasure; also with the doctrine of re-absorption in Hinduism, in which individual consciousness and identity are swallowed up by absorption into the All; also with Buddhism with its doctrine of Nirvana, leading to final extinction of being; while Confucianism deals only with this little earthly span of life.[8]

(9) *Apposite to human psychology.*

The Biblical system of truth correlates perfectly with man's psychical constitution. There is not a chord in his

8. Cf. Kellogg, as above, pp. 90-115, (a striking comparison of the eschatology of Christianity with ethnic religion); Tisdall: "Comparative Religion," pp. 104-115; Keyser: "The Biblical Doctrine of Immortality," in *The Lutheran Quarterly*, July, 1921.

mental makeup to which it does not make a true and effective appeal when the conditions are normal. It engages the intellect, for in its contents there are many things that challenge thought and investigation. In essentials it is plain like nature herself; but some of its doctrines require the profoundest thought. Bible teaching also strikes the whole gamut of human emotion; it appeals to love, fear, hope, righteous anger, the desire for rest and comfort, and the highest ethical feelings and aspirations. Nor does it fail to engage and challenge that royal enduement, the will, putting it to the utmost test, re-enforcing it in times of weakness, and inciting it to right choices and activities. This teaching, finally, meets the spritual needs of the mind; the desire to know God, to rest upon the Ultimate Reality, and to have immortal fellowship with Him and other good and happy personal spirits.

While Christian truth works thus constructively on th human mind, it also corrects the errors of human thinking: the proud and arrogant temper of the intellect; the turgid and vindictive feelings; the sloth of the will and the fatal misconceptions of those who teach the deterministic view of the will, thus nullifying the sense of human responsibility. In brief, the chief purpose of the gospel of Jesus Christ is to restore the human mind to its normal condition and enable it to perform its normal functioning offices. In the terms of Christian theology, this means that the gospel seeks to restore the divine image in man, that image which has been lost through sin.

To conclude this important section of our study, we would ask: Is it probable that a merely human book, and especially one that makes false claims of having come

from God, would prove so preeminently germain to all the deepest needs of the human soul? The best explanation, and the most reasonable and the only adequate one, is that this wonderful Book is the gift of God.[9]

9. On this whole thesis of relevancy see an excellent discussion in George P. Fisher: "The Grounds of Theistic and Christian Belief," pp. 89-98.

CHAPTER VIII

INTERNAL PROOFS CONTINUED

II. INTERNAL PROOFS (continued).

8. The wonderful Person portrayed by the Bible—Jesus Christ.[1]

(1) *The crucial nature of this thesis.*

Among all the internal proofs of the divine inspiration of the Bible the picture it gives of the person and work of Christ is the most important. The crucial question is, Could merely human wisdom have conceived and depicted such a character? Christ is both the mystery and the stumbling-stone of the skeptics, just as He was of the ancient Jews and Greeks. How to account for Christ by merely natural and human means—that is the enigma. Why should any one have wanted to *invent* Him and thrust Him upon the world as its Lord and Redeemer? How could deceivers have conceived a character of such purity and faultlessness? How could fanatics have fabricated one who was always sober, sane and balanced in his traits, speech and demeanor? If He was what the Bible claims for Him, all is clear; every phenomenon is adequately explained. Otherwise He remains the insoluble mystery for science, philosophy and skepticism.

1. For pertinent literature on the person of Christ, consult the Selected Bibliography.

(2) *His marvelous claims.*

No man ever made such exalted claims as did Christ; no other man ever made Himself equal with God; yet He was most humble and unaffected, and associated for the most part with people of lowly estate. Let us note more particularly some of His claims: the only begotten Son of God (Jn. 3:16, 18; 10:36); the same as the Father (Jn. 14:9); the Messiah (Jn. 4:25, 26; 5:39, 40); the Redeemer (Matt. 20:28); the Saviour (Lk. 19:9, 10); the Sent of God (Jn. 3:17, 34); "the way, the truth, and the life" (Jn. 14:6); also the forgiver of sins; the resurrection and the life; the final judge of all nations, tribes and people, the wise and the unwise, the quick and the dead; the one who has all authority and power both in heaven and on earth; the one who can always be present with His disciples and wherever two or three are gathered together in His name; the one who shall come at last upon the throne of His glory with all the holy angels with Him.

These certainly are the most amazing claims that any man ever made for himself. If they are false, how could Christ have lived so pure and unselfish a life? And why did He die a cruel death on the cross for the sake of these very claims? That surely would have been contrary to the nature of things. The most reasonable conclusion is that Jesus was what He claimed to be. How could the disciples have fabricated a character making such claims, and then carry their conception to success?

(3) *His ethical purity.*

He knew no sin; He never confessed Himself to be a sinner; He challenged His accusers to convict Him of

sin; He never repented of sin, though He bade all others repent (Lk. 13:3, 5); He lived uprightly in His outward deportment, so that Pilate could find no fault in Him (Lk. 23:4, 14; Jn. 18:38; 19:4, 6); the Roman centurion and those who stood with him at the cross, were constrained to say, "Truly this was the Son of God" (Matt. 27:54). Since He lived so noble and upright a life, and withal was so poised in character, it is hard to believe that He was either an impostor or a fanatic. It is easier to believe that He was what He claimed to be—the Son of God sent to ransom the world from sin. Neither could impostors or dupes have invented a character and a life so pure.

(4) *His spiritual insight.*

No one ever lived in closer communion with God. He says that He always did the will of the Father. He spoke to Him in the most intimate way; He taught that only truly spiritual worship of God is acceptable to Him (Jn. 4:23, 24). Note what He said about praying to "your Father in secret" (Matt. 6:6). It is not credible that one who lived so close to God would have been anything but honest and true. Nor could impostors or fanatics have fabricated so spiritual a character as that of Christ.

(5) *His calmness, courage and patience.*

Enthusiasts and fanatics never possess these qualities; sooner or later (usually the former) they proved themselves to be unbalanced. But Christ never lost His self-possession, His equipoise or His courage. He never courted danger or persecution, yet never fled from them. There are no marks of an illy balanced nature in His teaching and conduct. Surely if He was not what He

claimed to be, He would have betrayed some signs of weakness and confusion. If He was an invention, how great must have been the literary and ethical geniuses who invented Him! And what motives could have prompted them?

(6) *Tributes of skeptics.*

It is remarkable how many tributes have been paid to the excellence of Christ's character by men who were skeptical of the system of religion He gave to the world. Let us note some of them, and draw from them the legitimate conclusions. Renan: "Jesus is in every respect unique, and there is nothing to be compared with him." J. S. Mill: "Christ is still left, a unique figure, not more unlike all His precursors than all His followers, even those who had the benefit of His personal teaching. But who among His disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels? Certainly not the fisherman of Galilee; certainly not Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers." One cannot help wondering, after reading such acknowledgments, how Renan and Mill could refrain from becoming true, evangelical believers. There is something strange about the inconsistencies of human nature and human logic.

Strauss (author of a rationalistic life of Christ and founder of the so-called mythical school): "Christ is the highest object we can possibly imagine with respect to religion, the Being without whose presence in the mind perfect piety is impossible." Similar tributes might be

quoted almost *ad infinitum* from Goethe, Matthew Arnold, Lecky, Theodore Parker, and even Diderot and Rousseau. Indeed, the last-named skeptic is the author of the well-known sayings: "Peruse the works of our philosophers, with all their pomp and diction, how mean, how contemptible they are, compared with the Scriptures! Is it possible that a book, at once so simple and so sublime, should be merely the work of man? Is it possible that the sacred Personage whose history it contains should Himself be a mere man? Do we find that He assumed the tone of an enthusiast or an ambitious sectary? What sweetness, what purity in his manner! What an affecting gracefulness in His instructions! What sublimity in His maxims! What profound wisdom in His discourses! . . . Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation? . . . Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus Christ are those of a God." Robert G. Ingersoll, much given to scoffing at Christianity and often pretending to expose "the mistakes of Moses," never attempted to point out the mistakes of Christ; on the contrary, he once said, "If Christ were living today, I should delight to give Him homage."[2]

If these plaudits are true, how could Christ have been anything but what He claimed to be? How could so great and noble a person have set up a false and foolish claim?

(7) *Tributes of great men who were believers.*

Napoleon: "I know men; and I tell you that Jesus

2. Dr. Schaff in his classical work, "The Person of Christ," made an extensive collection of tributes from skeptics, citing authors, titles and pages. Other testimonies may be found in Mullins' "Why is Christianity True?" pp. 128-135. Johnson: "Christianity's Challenge." pp. 73-76.

Christ is not a man." Citations could be given from Herschell, Newton, Faraday, Guyot, Hugh Miller, Agassiz, Dana, Washington, Lincoln, Lord Kelvin and many others.

Surely a person who can win tributes from such men must be unique. Could a book, written centuries ago, much of it in a crude age, yet containing all the sublime qualities named by these great men, and especially setting forth so resplendent a character as Christ—could such a book be a mere human concoction or a tissue of falsehood? As some one has said, "It would take a Christ to invent a Christ." We conclude, therefore, from the picture of Christ drawn on its pages, that the Bible must be more than a human book; it must be divinely inspired.[3]

9. The apostles and evangelists as witnesses.

(1) *They were sincere.*

Of this there can be no doubt. No earthly advantage could accrue to them by their acceptance and advocacy of Christ and His teaching. They could win no fame, no wealth, no ease. They were willing not only to suffer, but also to die for their faith; and when they died, they died triumphantly, often rejoicing in the privilege of dying for their Lord. Men are never willing to make sacrifices for what they know to be falsehoods, nor for principles which they do not regard as of supreme importance. A noted infidel of a past generation scoffed at the martyrs of the Church, saying, "It is better to lie than to die." This proved how lightly he held his own principles.

The apostles could not have been imposters. It is inconceivable that imposters could have invented

3. Dr. Schaff's book also contains tributes by believers.

such narratives and doctrines as the gospels contain nor such a pure and noble character as that of Jesus Christ. Imagine their getting together and concocting an imposture, and then giving to the world the purest character (Christ) and the purest ethics the world has ever known! Do mendacious people do such things? That would be like a pure stream flowing from a foul source.

Again, if they knew that their story was false—for, example, regarding the resurrection of Jesus—how could they have ever hoped to achieve success in the circumstances that then obtained in Jerusalem? However, on the assumption that Christ did arise, that He was the divine Son of God, that He did endue His disciples with power from on high, all is explained; an adequate cause has been assigned for the rise and spread of Christianity. Is it not rational and scientific to accept the only adequate explanation?

(2) *They were sober men, not credulous and fanatical.*

Some skeptics and rationalists contend that the apostles were credulous, ready to believe almost anything. The New Testament records—the only contemporaneous records we have of their conduct—do not so represent them. On the contrary, they "were slow of heart to believe." Christ rebuked them on this account (Lk. 24:25). When he foretold His resurrection, they neither understood nor believed what He said (Mk. 9:32). After His death they fell into despondency, and were not expecting His re-appearance. Peter said, "I go a-fishing" (to his former employ-

ment), and the others declared that they would go with him. On the morning of the third day the women went to the tomb to embalm His dead body, showing how little they were looking for His resurrection. When He appeared to them, they were greatly surprised and affrighted. After His resurrection the disciples were loath to believe any reports of the event even from their own number, regarding them as "idle talk" (Mk. 16:12-14; Lk. 24:11). They even doubted the evidence of their own eyesight (Lk. 24:36-45). To a greater or less extent they were all "doubting Thomases" (Jn. 20:24-29).

Thus it is an error to suppose that these early disciples were gullible and fanatical; indeed, they were most skeptical. They had to be convinced by the most indubitable evidence. Such evidence must have been furnished to them, or these daunted and disheartened men and women would never have preached Christ before a gainsaying and persecuting world. The skepticism of the apostles is a most cogent indirect apologetic for the truth of Christianity.

(3) *They were competent witnesses.*

By this we mean not only that they were sensible and sincere, but also that they had first-hand knowledge of the events and doctrines which they proclaimed. The twelve apostles were directly associated with Christ throughout His earthly ministry, and were all witnesses of His resurrection (Acts 1:21-26); in fact, such first-hand knowledge was a *sine qua non* of apostleship.

Listen to the testimony of Peter: "For we did not follow cunningly devised fables when we made known

to you the power and presence of our Lord Jesus Christ, but were eye-witnesses of His majesty: for He received from God the Father honor and glory, when there was borne to Him a voice from the Majestic Glory, This is my beloved Son in whom I am well pleased; and this voice we ourselves heard borne out of heaven, when we were with Him in the holy mount" (2 Pet. 1:16-18). The apostle John's testimony is no less decisive: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we have beheld, and our hands handled concerning the Word of Life . . . declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with His Son Jesus Christ; and these things we write that your joy may be made full" (1 Jn. 1:1-4).

Thus the apostles and those associated with them saw Christ's miracles, heard His discourses, met and touched Him after His resurrection, and bore witness unafraid everywhere they went to these events. How could all of them—for there were at least one hundred and twenty—have been deluded into thinking they had seen Christ's miracles and had met Him after He rose from the dead? And how could their delusion have made them willing to suffer martyrdom rather than deny Christ as their Lord and Saviour? Who will dare to impeach the testimony of such men?

(4) *They were without worldly power and prestige.* With no fame, no wealth, no great learning, no army at their command, with nothing, indeed, but moral suasion and spiritual power, how could they

have foisted upon the unbelieving and critical Jews, Greeks and Romans such a scheme as the Christian system? Try to imagine a band of persons like them seeking to make the people of Jerusalem believe that one had risen from the dead—one, too, who had been crucified as a felon and had been buried just outside the city walls! How could such a story gain credence in such improbable circumstances? How could there have been any hope of success? Yet the fact is, they did succeed, winning converts by the thousand immediately, while only three centuries later their religion became the chief religion of the Roman empire. Remember, too, that the Christ whom they proclaimed as the world's Redeemer was without worldly power and influence; that He was poor in purse and without academic degrees; that He was put to death as a malefactor in the most ignominious way. Yet His principles succeeded, and today millions on millions of people believe in Christ and worship and trust Him as God. What is the only adequate explanation?

Now, the argument stands thus: If the disciples of Christ wrote the truth about Him in the Gospels and Epistles, they must have been divinely inspired; because, first, they could not have portrayed His character accurately without divine guidance; second, Christ promised them the guidance of the Holy Spirit, and if He was truly what He claimed to be, He must have fulfilled His promise. Therefore the wonderful person of Christ proves the divine inspiration of the writers of the New Testament.

CHAPTER IX

CONTINUATION OF THE INTERNAL PROOFS

II. INTERNAL PROOFS (continued).

9. The apostles and evangelists as witnesses (continued).

(5) *Their witness to the resurrection of Christ.*

a. There is a sense in which the whole system of Christianity depends on the fact of the resurrection of Christ. It is true, there are other facts and miracles that occupy a strategic position; but we select the resurrection because it has so frequently been made the center of attack by both infidels and liberalists in theology. Note the force of the argument: If men can be convinced that the miracle of the resurrection is a fact, they will need to have no further doubt about the other miracles recorded in the Bible. It might almost be said that the resurrection is the crowning miracle. Again, if Christ rose from the dead, He is certainly proved to be the Messiah. God, the Father, thus placed His seal upon Him as His Son. Thus we see the strategic importance of this thesis. It holds a key position.

Various theories of the resurrection of Christ have been proposed by infidels and semi-infidels, and we must examine them frankly.

b. There is the *swoon* theory. This theory is that Christ did not really die, but simply swooned away;

then was laid in the sepulcher, and afterwards came forth and showed Himself to His disciples.

But this is an impossible view. It is not likely that Christ, who was so weak that He could not carry His cross, could have survived the ordeal of the crucifixion. When the soldiers came to break His legs, as was the cruel custom, they found him dead. When they pierced His side with their spear, blood and water flowed out, proving that the heart had been broken and serum formed. Surely Pilate and the soldiers would have made sure that He was dead. So would Joseph of Arimathea and Nicodemus who buried Him. How could one in His weakened condition have pushed the heavy stone away from the mouth of the tomb? How could He have evaded the strong guard of Roman soldiers, to whom neglect of duty would have meant death? In His weak and wan condition, in need of nursing and medical attention, He never could have made His disciples believe that He was the Lord of glory and power for whom they would be willing to risk and sacrifice all. The swoon theory would also have made the apostles base deceivers, and Christ a party to their imposture. Besides, what became of Christ? Did He remain in hiding while His followers toiled and suffered for Him? No; this theory is not worthy of half the space we have given it.

c. Next is the *vision* theory. According to this theory, Christ really appeared after His death to His disciples, but only in *spiritual visions*, which they, being impressible, mistook for bodily appearances.[1]

1. Advocated by Strauss, Renan and others; fully answered by Orr: "The Resurrection of Jesus."

Strange as it may seem, this view has been seriously advanced by great scholars. How is it to be answered? It would still involve a miracle, and nothing is gained by substituting one miracle for another. It would have been a piece of deception on Christ's part, for then He appeared to His disciples only in a spiritual vision, and yet conveyed to their minds the impression that He appeared bodily. The disciples were not impressible, but exceedingly skeptical, and hence were not in a mood to see visions and mistake them for fleshly realities. Neither will this theory account for the empty tomb. If it is true, what became of the body of our Lord?

d. We note the *legend* theory. The advocates of this view contend that legends arose in Palestine some years after Christ's career was ended, and the story of the resurrection was one of these legends.[2]

Our reply is, the time was too short for legends to arise and gain such power over thousands of people as to lead them to sacrifice property, ease, comfort, position, and even life itself to promulgate them. Legends do not arise in that way, nor do they have such power over conviction and life. How could a legend have produced Pentecost? How could it have converted the intimidated Peter and his fellow-disciples into fearless preachers and advocates? How could it have won the scholarly Paul? No; this theory is not adequate.

e. The *falsehood* theory. This means that the disciples knew that their Master had not arisen, but proclaimed it as a fact nevertheless. We have already

2. Renan was the noted advocate of this theory in his "Vie de Jesus." Abundantly dealt with by Orr, *ut supra.*

shown this view to be impossible. There was no sufficient motive for such baseness on the part of Christ's followers. Moreover, they lived pure lives and taught pure doctrine and ethics. Pure streams do not flow from corrupt fountains. Think of it, too: if Christ's body was still in the sepulcher, why did not the enemies produce it and confound the apostles with the damaging evidence? Of all theories, the weakest and worst is that Christianity, the religion of purity and true ethics, grew out of duplicity.

f. The theory that Christ's body was *stolen by His enemies* has been held by some objectors. In reply Dr. Amos R. Wells says: "They (the enemies) would have brought forward the body as soon as the Christians began to talk about the resurrection, and thus would have convicted the Christians of falsehood; and we should have a record of their doing so. Indeed, such a proof would have nipped Christianity in the bud."[3]

g. Christ's body was *stolen by His disciples*, say other objectors. This was also the claim of the Roman guard, suborned by the Jewish Sanhedrim. How do we answer? Dr. Wells replies thus: "By pointing to the Roman guard, for whom it would have been death to sleep at their post. And especially by pointing to the noble character of the disciples. Would John or Peter or James have connived at such a fraud?"[4] And we may add, would they have been willing to die for what they knew to be a falsehood?

h. Thus far impossible theories. Now let us attend to *some positive evidences* for the resurrection of our

3. In "Why we Believe the Bible," p. 113.
4. *Ut supra*, p. 113.

Lord. After the resurrection there were ten or eleven Christophanies (appearances of Christ): "to women and men, to solitary persons, as Mary Magdelene. Peter and James, to the ten disciples (in the upper room), to the eleven, to the seven by the lake, to more than five hundred. They were in many places and in many circumstances: near the tomb, in the upper room, on the highway, by the Sea of Galilee, on a mountain in Galilee, on the Mount of Olives. It is impossible to explain away so many appearances" (Wells).[5] It is not probable that five hundred persons would have seen Christ alive at the same time if He had not appeared in reality before them.

i. It is a significant fact that the *Christophanies ceased after a certain time.* Says Dr. Wells in his pointed way: "If it had all been a myth and superstition, it would have grown instead of diminishing with the lapse of time; but the appearances of the risen Saviour, numerous at first, diminish rapidly during the following days, and after forty days they cease altogether with the ascension. Myths would increase in number and complexity with the growth of imagination and the passage of time."[6] In this cessation of the Christophanies we see illustrated again the principle of the divine economy of miracles.

j. The *remarkable change wrought in the disciples* by the resurrection is a strong proof. Before that event they were weak and fearful, slow to understand and believe; afterward they were strong in faith and undaunted in the presence of authorities and crowds. Before the resurrection they lacked spiritual power;

5. *Ut supra,* p. 119.
6. *Ut supra,* pp. 119-120.

afterward they were endued with power from on high, so that their courageous testimony on the day of Pentecost brought three thousand sinners to their knees. Nor was their access of courage and potency an evanescent enduement; it lasted with the disciples until death claimed them. Paul came last among the apostles, but the sight of the risen Lord and the gift of the Holy Spirit completely changed his life and character. It is not likely that either falsehood or hallucination would transfigure men in that way. "It is impossible to account for their changed attitude unless Christ really rose from the dead" (Wells).[7]

k. The resurrection *was necessary to give the disciples the last assurance* that Christ was the Messiah and the Son of God. Without it they would always have been in doubt. The result proves that God saw to it that they had ample proof to make them positive, fearless and potent. So we, too, knowing the resurrection to be a historical fact, need have no doubt of Christ's Messiahship.

l. Even the *variant details* in the several evangelical narratives of the resurrection add to the proof of its reality. There are no contradictions, though not every minutia can be explained; but the differences of viewpoint prove that there was no collusion among the writers; rather that each of them wrote an independent account of the events as he observed and understood them. The details in each case give the narratives an atmosphere of versimilitude, so that it is natural to feel that real occurrences are being recited. The detail about the linen cloths in which Christ was buried lying about in an orderly way, instead of being

7. *Ut supra*, p. 120.

thrown about in disorder, affords added proof that the body could not have been hurriedly stolen either by His friends or His enemies. Indeed, had not a real miraculous resurrection taken place, the clothes would not have been left in the grave at all, but would have been worn by their possessor.

m. The resurrection of Christ, proven to be a historical occurrence, furnishes also *proof for the immortality of the soul.* This is certainly a logical inference. There cannot be a body without a soul; so if Christ's body was alive and ascended to heaven, His soul must also share His immortality. Indeed, it is preposterous to think of an immortal body without an immortal soul. How could the disciples of Christ have been sure of conscious immortality without the resurrection of their Lord and Master? "He hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3). Of course, the resurrection also carries proof of the immortality of the glorified body. Thus man is to be "all immortal."

n. One more matter should be elucidated: With *what kind of a body* did Jesus rise? Was it a body of real flesh and blood, or only a phantasmal body? The records all indicate that His body was a real body, yet that it had undergone some kind of a change, just as today we know that material substance may often be changed in form, though the substance remains unchanged.

Let us note that it was a *real* body: He showed His hands and feet, and bade His disciples to handle Him, and make sure it was Himself and not a spirit (Lk. 24:39, 40); He ate food in the upper room (Lk.

10, 536

24:41-43); Thomas was bidden to place his hands in the wounds of his Lord (Jn. 20:27, 28); He kindled a fire on the shore of the lake, broiled some fish thereon, and distributed food to the hungry disciples (Jn. 21:9-13). All these facts prove that Christ's risen body was the real body that had been buried.

Yet in *some ways it was different:* After the resurrection Christ's appearances differed in their mode from those of His ante-resurrection life. He appeared suddenly, then disappeared just as suddenly. He came to His disciples in the upper room when the doors were closed. No doubt His body had undergone partial glorification. He still remained in the realm of time and space in order to give His disciples sufficient reassurance and proof by His appearances, and also to complete His instruction on the vital principles of the kingdom and His disciples' relation to it. This status of his body lasted forty days; then He ascended to the right hand of God where He was fully glory with the Father's own glory which they had had together before the world was (Jn. 17:5). Of course, there is miracle in these Christophanies, but they are in beautiful accord with the best conclusions of physical science today respecting the universal ether of space.[8]

Thus we have proved the resurrection of Christ to have been a fact; then the system of Christianity and the inspiration of the Bible are established.[9]

8. The author cannot take the space here to explain his own special views regarding the post-resurrection appearances of Christ in connection with the scientific theory of the universal ether, often called "The Ether of Space." This view is explained somewhat at length in his work, "In the Redeemer's Footsteps," Vol. I, pp. 186-187.

9. Books to consult on the resurrrection of Christ are listed in the Selected Bibliography.

CHAPTER X

CONTINUATION OF THE INTERNAL PROOFS

II. INTERNAL PROOFS (Continued).

10. The conversion of Paul.

(1) *Its importance.*

The remarkable change effected in Paul's life by his conversion affords one of the strongest internal proofs that Biblical teaching and history are true, especially in their testimony to Christ. How to account for Paul's conversion has been a conundrum for skeptics and liberalists second only to the problem of Christology. If Paul's account of his own conversion is true, it establishes the truth of Christ and Christianity. Thus we see its crucial place in Christian Apologetics. It is another keystone in the arch.[1]

(2) *Naturally speaking, his conversion was very unlikely.*

This point is well developed by Dr. Wells: "He (Paul) was a man of exalted station and of fine education, who would naturally despise the humble and unlearned followers of Jesus. He had been trained in the strict sect of the Pharisees, who were Christ's bitter enemies. The seeing and hearing of Christ might have

1. Literature on Paul's conversion: Bruce: "Apologetics," pp. 413-429; Fisher: "The Supernatural Origin of Christianity;" Wells: "Why We Believe the Bible," pp. 134-140; Knowling: "The Testimony of Paul to Christ;" Wilkinson: "St. Paul and the Revolt Against Him;" Faulkner: "Modernism and the Christian Faith," pp. 167-183; Machen: "The Origin of Paul's Religion;" Robertson: "Paul the Interpreter of Christ."

removed his prejudices, but he had never seen or heard Him. He became the most bigoted and powerful opponent of Christianity, persecuting, as he said, 'this Way unto death, binding and delivering into prisons both men and women.' No man on earth would seem more unlikely than Paul to be converted to Christianity, still less to become its most ardent and successful advocate."[2] On account of man's natural pride of opinion, it must have been hard for Paul to change so utterly and acknowledge his error before all his acquaintances.

(3) *The reality of Paul's conversion.*

It was not merely a formal change; not one that might have been brought about by fright, or considerations of policy, or even by logical processes. It was a real, inner, ethical and spiritual transformation such as can be effected only in the new birth by the Holy Spirit. To this he himself bore explicit witness: "If any man be in Christ Jesus, he is a new creature; old things are passed away, behold, all things have become new. But all things are of God, who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation" (2 Cor. 5:17, 18). If his transformation was not a real spiritual change wrought by the Holy Spirit, then we must accuse him either of deliberate falsehood and hypocrisy or of foolish delusion. In view of all the facts, neither supposition is reasonable. He was too noble and self-sacrificing to be an imposter, too sane and well-poised to be the victim of hallucination.

Note the ethical and spiritual features of his exper-

2. "Why We Believe the Bible," p. 134.

ience. Once a bitter persecutor, he is now a humble, patient, forgiving Christian acknowledging himself a debtor to all men. Had his change been merely an outward, mechanical one instead of ethical, he would have still retained his malignant, persecuting temper, and would have persecuted the Jews, as he had previously persecuted the Christians. Once he was narrow and bigoted; now he is broad and generous and cosmopolitan. He had to give up much for Christ and suffer much persecution, but he did it all without complaint. Something very internal had occurred to Paul. It was a spiritual transformation.

(4) *Paul's doctrines.*

The doctrines he believed and taught so ardently prove that his change was wrought in a supernatural way, and that proves the reality of Christ. He believed in the deity of Christ; he taught that Christ fulfilled the Old Testament prophecies and was the archetype of the Old Testament types and symbols; that Christ made vicarious atonement for the sins of the world; that He rose from the dead, citing ten or eleven of His appearances, and adding his own vision of Christ on the way to Damascus; that the Old Testament Scriptures throughout are God-breathed (2 Tim. 3:16); that believers have the inner witness of the Spirit (Rom. 8:15-17): that Christ "hath brought life and immortality to light through the gospel" (2 Tim. 1:10). Surely this teaching connotes a real inner change and experience. To what else can we impute them but to the power of the risen and glorified Christ?

Thus Paul's conversion and subsequent life of

purity and devotion prove the truth of Christianity. And if Christianity is true, the Bible, from which Christianity is derived, must be God's Book.

11. The frankness of the Biblical writers.

It is significant that the writers of the Bible are perfectly frank in portraying their characters. There is no attempt to idealize them, to place them on the pedestal of perfection, or to gloss their faults. This is an evidence of the pellucid honesty of the Biblical writers; they were not mere advocates; they were not trying to make out a case; they were simply and *naively* bent on telling the truth, whether it was favorable or damaging to their cause. Where in all ficticious literature will you find a parallel?[3]

Suppose we cite examples. Noah was a righteous man, chosen of God to preserve the human race. You would think he would have been depicted in all bright colors; and he would have been had he been a hero of imagination; but, behold, he became intoxicated, and was made a humiliating spectacle. Abraham was chosen of God to be the father of His people; but twice he played the coward and told falsehoods. Jacob exhibited two most culpable faults, those of self-seeking and duplicity. A fiction writer would have made Moses a flawless hero, but the honest Biblical scribes tell us that he lost his temper more than once, and so offended God that he was never allowed to realize his highest hopes—to enter the promised land. Samuel was impatient and chided God. And what shall be said of David? Would a writer of fiction ever have permitted his hero to fall into the awful sins of mur-

3. On this topic cf. MacArthur: "The Old Book and the Old Faith," pp. 226, 236; Wells, *ut supra*, p. 36.

der and adultery, after he had been lifted so high? But the writer was intent only on telling the facts. The great prophet of the Lord, Elijah, lost his courage, ran from danger, and sat forlorn under a juniper tree, bemoaning his lot. Verisimilitude, downright honesty everywhere; no glossing, no false coloring to win a point!

No less striking is the pellucid honesty of the New Testament writers. They tell a very unflattering story about themselves, the very opposite of myth-mongers and legend makers. All the twelve apostles doubted, were afraid, could not understand, forsook Christ in His extremity, and had to be rebuked by Him again and again; one of them betrayed Him; another, and the chief one, denied Him with oaths. What a college of apostles, indeed, to represent Christ to the world and to carry His message to the ends of the earth! Would a myth-maker or a fiction-writer have set forth such damaging facts? And would a conscious fabricator have done so? He might have known they would be used afterward against the imposture he was trying to foist upon the world.

This utter disingenuousness of the Biblical writers proves their integrity. Being honest, they told the truth; and if they told the truth, the divine inspiration and authority of the Bible are proven.

12. The fulfillment of prophecy.

This is a profound and complicated subject, and we cannot give it the space it deserves. We can give the evidence only in broad lines. The argument is this: No one but God can know the future. "Who knoweth what a day may bring forth?" If therefore predictions

have been literally fulfilled, God only could have inspired them. Then the only question is, Have any of the prophecies—or a sufficient number of them to establish a fact—been fulfilled?

Only a few instances can be cited. "Therefore the Lord Himself will give you a sign: Behold, a Virgin shall conceive and bear a son, and shall call His name Immanuel" (Isa. 7:14; comp. Matt. 1:23). In the account in Matthew this prophecy is expressly applied to Christ, in whom it had a wonderful fulfillment. This is especially significant when the word "Immanuel" is interpreted; it means "God with us." If this prophecy does not refer to Christ, it has no meaning; if it does, its meaning is perfectly clear.

Note again (Isa. 9:6): "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

Apply all these terms to Christ, and see how marvellously they fit His person and character. It is significant that this Child should be called the Mighty God; for in Matthew's gospel He is called "Immanuel, God with us." In the first chapter of the gospel according to John, He is called the Logos: "In the beginning was the Logos, and the Logos was with God, and the Logos *was* God." With the doctrine of Christ in the New Testament also agrees the name, "Everlasting Father," which in Hebrew is, "the Father of Eternity." Compare: "In the beginning *was* the Logos" (Jn. 1:1); "Father, glorify thou me with thine own self, with the glory I had with thee *before the world was*." (Jn. 17:5); "I am the Alpha and the Omega,

the First and the Last," applied both to God and to Christ (Rev. 1:8, 17, 18; 21:6; 22:13). So the other designations apply to the Christ of the New Testament, and to Him only. Yet note that it says, "Unto *us* a *child* is given," etc. Is it not remarkable that divine names should be applied to a child? This seems to prove that God inspired the prophet to write as he did, knowing that He would send His Son into the world to become incarnate in human form—to become a babe and develop into a man.

One of the most instructive prophecies of the Old Testament is that of Isaiah 53, which has been termed "a prophetic biography of Christ." An unbeliever once grew interested in this chapter, and after studying it for a time, was so impressed with its fulfillment in Christ that he renounced his infidelity and became a devout Christian. Note only a few points: "He was despised and rejected of men"—fulfilled in Christ; "a man of sorrows and acquainted with grief"—fulfilled in Christ; "He was wounded for our transgressions; He was bruised for our iniquities," etc.—fulfilled in Christ; "and they made His grave with the wicked, and with a rich man in His death"—fulfilled in Christ; "although he had done no violence, neither was deceit in His mouth"—all fulfilled in Christ.

The parallels between the Old Testament prophecies are too numerous and specific to be mere coincidences. If they were fulfilled in Christ, they glow with meaning; if not, they are mere vaporing and jargon. Christ Himself taught that the Old Testament prophecies were fulfilled in Him! "And beginning from Moses and all the prophets, He interpreted to them in all the Scriptures the

things concerning Himself" (Lk. 24:27; also 32); "Ye search the Scriptures, because ye think that in them ye have eternal life; and they are they which bear witness of Me" (Jn. 5:39).

Our Lord Himself made frequent predictions. Note the many things He foretold that were fulfilled: that Peter would deny Him and Judas betray Him; that He would be killed by crucifixion (Matt. 26:2); that He would rise again on the third day; that within the life-time of some of His hearers, the temple would be destroyed and Jerusalem would fall; that His kingdom and gospel should spread through all the earth. Thus prophecy is a strong evidence of the divine origin of Christianity and the Bible.[4]

13. The Biblical claim to inspiration.

(1) *Definition of divine inspiration.*

By this term we mean that the writers of the Bible wrote as they were moved and guided by the Holy Spirit.

Thus they reproduced God's thoughts in the language in which He desired to have them set forth. At this place we will not discuss the several theories of inspiration that have been advocated.[5] This subject would lead us too far afield, and may better be treated in a work on

4. Cf. Wells, as above, pp. 44-52; Turton: "The Truth of Christianity," pp. 99, 100, 186-200, 374-395, 434; Lyall: "Preparation of Prophecy;" Fisher: "The Grounds of Theistic and Christian Belief," pp. 447-460; Pierson: "Many Infallible Proofs," pp. 29-78; Bruce: "Apologetics," 176-208, 226-261, 293; Stump: "Bible Teachings," pp. 20-23.

5. *Vide* an admirable summary of the several theories of inspiration in Wells, *ut supra*, pp. 64-67; also cf. Cave: "The Inspiration of the Old Testament Inductively Considered;" Schmid: "Doctrinal Theology," pp. 38-64; J. A. O. Stub: "Verbal Inspiration" (small, but very incisive); J. C. Ryle (Bishop): "Is All Scripture Inspired?" (very pointed); Gaussen: "Theopneustia: The Plenary Inspiration of the Holy Scripture" (old, but acutely reasoned); Stuart: "Divine Inspiration Versus the Documentary Theory of the Higher Criticism."

(2) *What the Bible claims for itself.*

Dogmatic Theology. For Apologetics the main point is that the Bible is fully inspired. We call this *plenary* inspiration, in opposition to the liberalists, who hold that only some parts of the Bible are inspired, or that it is "inspired in spots." The latter view makes the Bible an uncertain book. It makes human reason, after all, the final arbiter, and that is not essentially different from the old Deism of England and the old Rationalism and Ritschlianism of Germany. We have already shown how unreliable mere human reason is as a guide in spiritual problems. The Bible, we believe, is a safer guide.

It is true, the Bible does not say everywhere in so many words, "God said this." That would have been so repetitious as to become wearisome. But the Bible does give the general impression that it speaks the truth everywhere, and that wherever it was necessary, God gave to man special revelation, instruction and guidance. Some men say that the first chapter of Genesis does not claim to have been inspired of God or dictated by Him. True enough, but that chapter conveys the impression that it is narrating facts, and leaves it to men's common sense to infer that no one but God could have revealed these primeval facts to man, seeing that no human beings were living until the close of the sixth day. As soon as God created man (second chapter), He revealed Himself to him, talked with him, and gave him directions for his conduct, and from then on the history is consecutive and without a break. Would not all this prove that the God of the Bible meant to give the impression that the history is true? Therefore, He must have seen to it that *some one some time wrote that history and got it correct.*

Considering the Bible in the large, it does claim in very many places to come directly from God. Some one has made the computation that such expressions as "And God said," "God commanded," "The word of the Lord came unto me," "God appeared unto Moses," etc., occur in the Bible fully two thousand times. Certainly the Bible is a theistic book through and through; it might be said to be *rife* with the supernatural element. Are all these claims true or untrue? They must be one or the other. They cannot be both; nor can they be half-true and half-untrue. When the Bible says, "And God spake all these words, saying" (Ex.20:1), they must be either true or untrue. The critics who deny the existence of Moses, or make him a "vaguely majestic character,"[6] are doing nothing less than putting the writer of Exodus into the category of falsifiers. Their contention is primarily, therefore, with the Bible itself and its authors, not with orthodox theologians and apologists.

The New Testament many, many times bears witness to the Old. Christ never criticised the Old Testament, but treated it as if it were a true revelation from God. In many ways He deepened and spiritualized its meaning, but at no time did He reject any part of it. Indeed, He expressly declared that He came not to destroy the law and the prophets, but to fulfill them (Matt. 5:17). When Satan tempted Him, He quoted the Old Testament, saying, "It is written," as if that were the end of debate. He criticized the Rabbinical glosses on the Old Testament, and accused the Pharisees of perverting its doctrines, putting in their stead human tradition (Matt. 15:6; Mk.

6. See Robert Mackintosh: "Christianity and Sin," p. 12.

7:13). Some one has aptly said: "'The Scriptures cannot be broken' was not a parenthesis with our Lord." Those who reject the Old Testament, or tear it to shreds with their critical apparatus, undermine the authority and divinity of Christ.[7]

Let us examine two classical passages from apostolic writing. The first one is 2 Tim. 3:16: "Every Scripture is inspired of God, and is profitable for teaching, for reproof," etc.[8] The Greek word translated "inspired of God" is *theopneustos,* which means literally *God-breathed;* that is, every Scripture comes from God as its source. To what writing (Scripture) did Paul refer? To the Old Testament, as the context shows. To prove it, read the two preceding verses: "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the Sacred Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Did Paul have the same Old Testament canon that we have today? He did. Therefore Paul claimed divine inspiration (or a divine source, which is the same thing) for "every Scripture" of the Old Testament. That certainly is high authority. If the Old Testament is not all God-breathed, Paul was sadly in error.

7. On this important thesis cf. Noesgen: "The New Testament and the Pentateuch;" Franklin Johnson: "The Quotations of the New Testament from the Old;" Burrell: "The Teaching of Jesus Concerning the Scriptures;" Rouse "Old Testament Criticism in New Testament Light;" Keyser: "Contending for the Faith," pp. 170-201.

8. The author believes he has here given the correct translation. It is placed in the margin of the American Revised Version. In the original there is no copulative verb, as so often occurrs in the Greek; therefore it must be supplied. The original is, *Pasa graphe theopneustos;* translated, this would be, "Every Scripture *is* God-breathed." Then the *kai* which follows *theopneustos* can naturally be translated "and," connecting with what ensues.

It may be objected that the same claim is not made for the New Testament writings; but that position cannot be upheld. Everywhere the New Testament professes to give a fuller and clearer revelation of God than is given in the Old Testament, which was preparatory to the revelation in and through Christ (Heb. 1:1, 2; Jn. 1:17, 18). Therefore, if the Old Testament was plenarily inspired, how much more the New! Moreover, Paul professed to receive his apostleship and gospel, not from men, but from God (Rom. 1:5; Gal. 1:11*ff*). He also averred that he had the Spirit of Christ. Moreover, Christ promised His apostles the Holy Spirit, who would "guide them into all truth" (Jn. 16:13). So Paul claimed divine inspiration for himself; therefore we have the testimony of an inspired apostle to the inspiration of the Old Testament.

The other crucial passage is 2 Pet. 1:12-21. All of it should be read carefully, for it agrees with Paul, though the order of the argument is reversed. Peter begins with the apostolic testimony, and then goes back to the Old Testament, thus connecting the two and putting them on an equality. He claims that he and his fellow-apostles did not "follow cunningly devised fables," but "were eye-witnesses" of Christ's majesty. Referring to their experience on the mount of transfiguration, he says, "And this voice we ourselves heard borne out of heaven." Therefore he claims divine revelation for the gospel he preached. Then he goes on to say (we give the literal translation from the Greek): "So we have the word of prophecy confirmed." That is, the revelation which Christ made to His apostles confirmed the prophecies of

the Old Testament. Then he says (v. 20): "No prophecy of Scripture is of its own unloosing;" that is, it did not come of its own accord or from a human origin; "for" —note the logic of the conjunction—"*for* no prophecy ever came by the will of man; but, being borne along by the Holy Spirit, the holy men of God spake." We translate as literally as we can to bring out the forceful way in which the apostle stated his thesis.

Peter's logic is clear. He places the testimony of the apostles on a par with that of the Old Testament prophets, saying that the latter is confirmed (*made sure*) by the former. Then he avers that the prophets spake, not from themselves, but only as they were moved by the Holy Spirit. This argument spells the inspiration of the whole Bible.

Let us now draw the legitimate conclusion. The writers of the Bible often claim that their writings are divinely inspired, and this claim is made in various ways fully two thousand times. If this claim is not true, the Bible is the greatest literary and religious fraud in the world, and some forty different writers were all and severally parties to it. We hesitate to use such language, but it cannot be avoided in pursuing the syllogism to its merciless conclusion. But the Bible is the *best* Book in the world; it teaches the purest ethics, the deepest spirituality; it has saved millions of people from sin, doubt and despair; it has comforted the sorrowing, and put hope into the hearts of the despondent; it has turned upward the currents of civilization; it has cast upon a dying world the radiance of a blissful future. But how can such a good Book be a bad book? We reply joyfully, it

is *not a bad book*; it is a *good Book;* therefore its claim to come from God is true. And that is cause for devout gratitude to God, who has not left us in this world to grope our way in darkness.

(3) *The question of the Biblical canon.*

Here again we must condense. The problem of the canon is vitally connected with the doctrine of divine inspiration. If "all Scripture is inspired of God;" if God took the trouble to give the world such a revelation, He surely would have preserved it in its integrity. Is not that a logical, yes, a necessary, conclusion? For God to have inspired men to write books for a specific and paramount purpose—that is, to teach mankind the way of salvation—and then permit those writings to be lost, would be most absurd. Therefore we have reason to believe that He guided His Old Testament Church in forming the canon of the Old Testament, and His New testament Church in gathering together the books fitted for the New Testament canon; and thus we have the whole Bible. It has proved its fitness by the salutary influence it has all along exerted and is exerting today.

Why did God close the Biblical canon just when He did? This question can be answered consistently with the answer to the previous question. When God had given a sufficiently clear and full revelation for man's guidance and salvation, He wisely closed the inspired canon. More would have been superfluous; less would have been inadequate. There is a divinely wise economy of inspiration, just as there is of miracle, in the Bible.

If God had continued to make special revelations,

and had included them in a canon, by this time there would have been a ponderous, unwieldy library that no one could master and handle. As it is, the Bible is not too small to be satisfactory and not too large to be studied and handled conveniently, and carried with us to God's house or on a journey. All these facts reveal a celestial wisdom in the forming and closing of the canon. A finished creation, a finished incarnation, a finished atonement, a finished canon—that seems to be God's plan. Yet each has in it such latent potencies and possibilities that there is room for endless development, research and discoverery—for infinite progress.[9]

9. On the canon of Scripture note the following: In Orr's "The International Standard Bible Encyclopedia," article by George L. Robinson on "The Canon of the Old Testament," and one by J. S. Riggs on "The Canon of the New Testament." See also Westcott: "The Bible in the Christian Church" for the Old Testament and "The Canon of the New Testament."

CHAPTER XI

EXTERNAL PROOFS OF DIVINE INSPIRATION

III. EXTERNAL PROOFS OF THE DIVINE INSPIRATION OF THE BIBLE.

1. The proof from experience.[1]

(1) *Note a distinction.*

In so far as Christian experience is produced by the Holy Spirit in the mind of the converted person, it is internal, that is, for the person himself; but so far as the Bible itself is concerned, it is external. To put it briefly, this proof is internal for the Christian, but external for the Bible.

(2) *Definition of Christian experience.*

By Christian experience is meant the *inner witness* vouchsafed to the penitent and inquiring sinner by the Holy Spirit, through the teaching of the Scriptures, assuring him of truth, pardon and salvation through Jesus Christ. In its initial stage it comes in what is known as *conversion, regeneration* or the *new birth.*

1. Perhaps the classical work on this special department of Christian Apologetics is Stearns' "The Evidence of Christian Experience." Mullins devotes a large section of his work, "Why is Christianity True?" to this subject; so pages 140-164 of Lindberg's "Apologetics."

Some persons experience a sudden and revolutionary conversion, such as came to Paul; with others the experience comes more gradually, but no less truly and clearly. This inner experience becomes richer and deeper as the Christian grows in grace and in the knowledge of Christ.

(3) *The direct assurances of the Bible.*

The Bible teaches unmistakably that God will give the obedient and believing soul *positive assurance of truth and salvation.* Many apposite texts might be cited: "Ask, and it shall be given unto you; seek, and ye shall find," etc. (Matt. 7:7-11); "If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (Jn. 7:17). What is God's will? Part of it is that one should ask God for light; that one should repent and believe—that is, be in a humble and receptive frame of mind. The pursuit of this pathway inevitably leads to assurance. It is like experimenting in the chemical laboratory: if the proper conditions are complied with, the result is certain; if they are not, nature will not yield her secrets. The would-be scientist cannot get H_2O in just any way, but must perform his experiment according to nature's laws. Does he complain about the necessary conditions? No more should the earnest soul complain of the conditions in God's spiritual laboratory.

Another *sedes doctrinae* (seat of doctrine) is John 8:31, 32: "Jesus said unto those Jews that believed on Him, If ye abide in My Word, then are ye truly My disciples; and ye shall know the truth, and the truth

shall make you free." This proves that, if the assurance does not come clearly all at once—and that may sometimes occur—it will grow clearer with perseverance; and that is a fact of common experience with Christians. John 8:36 is also revelant: "If therefore the Son shall make you free, ye shall be free indeed" —another statement that has been tested successfully by hundreds of thousands of earnest persons. Let the inquirer carefully ponder the following assuring passages: Jn. 14:16-21 (how rich in certification!); Rom. 5:1, 2; 8:16, 17; 15:13; 1 Cor. 2:9, 10; Heb. 11:1; James 1:5-8; 1 John 5:10-12. These verses will bear the test of experiment, but it must be honestly made. The Bible is a serious book, tremendously in earnest.

(4) *The witness of the Holy Spirit.*

Reference has already been made to this *locus*. "The Spirit Himself beareth witness with our spirit that we are the children of God" (Rom. 8:16). Of course, the inner testimony of the Holy Spirit is the *crux* of the whole matter. That He does give such inner certitude has been attested by millions of Christian people whose word cannot be impeached. The only difficulty is to get unbelievers to put themselves in the necessary attitude of mind to receive this witness. It remains to be said in all earnestness that this inner testimony, impinging directly on the believer's consciousness, is more convincing than outward miracles would be; it is indeed, the final proof for the individual who receives it. It is at this point that God has left the gateway open for each soul to come into direct contact with Him.

(5) *Contents of religious assurance.*

This is an important *locus.* Not all God's truth is revealed in this direct way to regenerated persons, not even all religious and Biblical truth, but only those truths that are most fundamental, namely, that Christ is the Savior, that sin is pardoned, that salvation and immortality are sure, that the Bible is God's Word. These great truths are vouchsafed to the converted person in the beginning; the other spiritual truths and assurances follow through growth in grace and knowledge. God grants enough initially to give the soul assurance of the great foundation truths, but not so much as to encourage men to be slothful and carnally secure. Is not His way the right way?

Sometimes the fact just stated is taken advantage of by liberalists. They hold that only a few of the fundamental truths are necessary, as, for example, believing that Christ is the Saviour, and that, therefore, many other things in the Bible need not be accepted. We regard this position as full of peril.

a. It almost always occurs that the person who takes the above attitude toward the Bible sooner or later becomes lax even in his views of Christ, or at least has hazy and indeterminate conceptions of His person and work, especially the atonement He made for sin. Let people once become rationalistic toward the Bible, and they will be likely to think sooner or later that they can accept or reject just what they please.

b. If the view that certain parts of the Bible are not divinely inspired is made popular, most people will not know what to believe, and hence will lose con-

fidence in the trustworthiness of the Bible throughout.[2]

c. It is true that the converted person does not experience directly many facts and doctrines taught in the Bible. For example, he does not experience the history of creation as recited in the first chapter of Genesis, for he was not there when the events recited took place. So he does not have a direct experience of man's creation (Gen. 2:7), or of his life in Eden (Gen. 2:15-25), or of his fall into sin (Gen. 3:1-19), and so on. Yet the following mode of reasoning is certainly sound.

The Christian's first experience of pardon, salvation and the new birth came through the Bible; had it not been for the Bible, he would not even have known anything of Christ and the way of salvation; now, since his great and precious experience came to him through certain specific teachings of the Bible, he cannot believe that God would put such transforming and divine truths into a book that is filled in other places with all kinds of crude scientific, historical and moral errors. That surely would have been mixing truth and error in a most confusing way. Thus it seems reasonable to the converted person that, if God gave an infallible revelation of His plan of redemption, He

2. Cf. Bishop J. C. Ryle: "Is All Scripture Inspired?" Worthy of note is Bishop Ryle's stalwart position (p. 41): "The view which I maintain is that every book, and chapter, and verse, and syllable of the Bible was given by inspiration of God. I hold that not only the substance of the Bible, but its language, not only the ideas of the Bible, but its words, not only certain parts of the Bible, but every chapter of the book—that all and each are of divine authority." On pages 42 he quotes the following from Wordsworth on "Inspiration": "We affirm that the Bible is the Word of God, and that it is not marred by human infirmities. We do not imagine, with some, that the Bible is like a threshing floor, on which wheat and chaff lie mingled together, and that it is left for the reader to winnow and sift the wheat from the chaff by the fan and sieve of his own mind." It should be remembered that these are the deliberate utterances of ripe and profound scholars, who have canvassed the whole situation regarding the inspiration the Holy Scriptures. Bishop Ryle's book is recent (August, 1921).

would also be likely to vouchsafe the same kind of a revelation of the origin of the universe, of man, of sin, of the historical preparation for salvation, and so on through the whole Bible.

d. Again, the regenerated person reasons that, if the origin of man is wrapped in obscurity, a like obscurity surrounds his purpose in this world and his destiny in the future. On the other hand, if he is sure of his origin as given in the Bible (Gen 1:26-28, 2:7), then the logical inference is that God has created him for a worth-while purpose and destiny. Is it not evident that the Bible as a whole is organic, unified, coherent? Accept it at its face value, and there are no *lacunae* in the age-long process; it is all divinely harmonious, luminous, rational and inspiring.

(6) *The superiority of positive assurance over negation.*

Balance the value of the testimony of two men; the one declares that he *has* received a religious experience, the other that he *has not* received such an experience. It would hardly be consistent for a man who has never tasted an apple to deny that it has a taste. For a person to call Christian experience a delusion, when he himself has never had such an experience, is utterly gratuitous and entirely aside of the mark.

(7) *Psychical assurance surer than sense assurance.*

All assurance comes back finally to the seat of consciousness. The experiences of sensation come in this way just as do any other psychical experiences. Men know truth only in the light of consciousness. You can know that there are trees on the college campus

only because the proper sensory system has borne the impingement back into your consciousness. You accept that experience as valid. Suppose that God makes an impingement on the consciousness by a more direct and intimate way, that is, by His own mind, why is not that experience just as valid and certain as when an experience comes in the roundabout way of the senses? It is pitiful to think that many people are so steeped in materialistic ways of thinking that they can believe only in the validity of sensation, and care and know nothing about purely psychical and spiritual experiences.[3] Christ stated a very apt and trenchant truth: "That which is born of the flesh is flesh; that which is born of the Spirit is spirit" (Jn. 3: 6-8).

(8) *The great "cloud of witnesses."*

Christian experience is not exceptional and isolated; millions of believers bear testimony to it as a fact. Such honest and intelligent testimony ought not to be questioned. The reality of the experience is proven by the changed lives it has produced. There is a vast "cloud of witnesses" (Heb. 12: 1).

(9) *Christian experience unique.*

No other religion or philosophy imparts anything like it. Regeneration is *sui generis* in the Christian system. Who has ever heard of a system of human philosophy giving "assurance" of truth, pardon and

3. Too many of the psychologies of the day are materialistic and earthy in their teaching. One college text-book argues that the mind is not a distinct entity, but merely the result of brain functioning and that immortality is not possible because there can be no mental operations apart from "neurons." It is pathetic that the noble science of the human soul should thus be made "of the earth, earthy."

salvation? How many moral and spiritual transfigurations in the lives of men have been effected by infidelity and rationalism? Has there ever been one?

(10) *Christian experience no delusion.*

a. Too many honest and intelligent people declare that they have had this experience. It is not probable that they would be unable to distinguish between chimera and reality.

b. Many people have been changed for the better in every way by this experience. They have been rescued from lives of uncertainy, unbelief and sin, and have ever afterward lived uprightly. Justin the Martyr went from one human philosophy to another in search of truth, but found it only through an experience of Christ in his soul. Augustine was dissolute in his habits before his conversion; afterward he became *Saint* Augustine. John Bunyan was a wicked man, worldly and profane, before his conversion; he experienced God's saving grace, became a Christian, preached the gospel with power, went to Bedford jail for his faith, and wrote "The Pilgrim's Progress." Can infidelity produce any instances of such moral and spiritual transformation? Many other instances might be cited: Rowland Hill, John Newton, Charles Spurgeon, Dwight L. Moody, Jerry McAulley. Yes, Christianity has given the world many "twice-born men."[4]

c. The cardinal factors of a Christian experience are of such a character as to negate the charge of delusion. Let us analyze them carefully. They are these: assurance of God's reality, personality, love and goodness; of

4. Cf. Harold Begbie's "Twice-born Men."

Christ as the Son of God, sent to save mankind; of the Holy Scriptures as God's Book of truth; of pardon and salvation from sin; of the Holy Spirit's witness within the soul; of an immortality beyond this earthly life. How could such assurances be charged to mere hallucination? All of them involve a personal relation to God; they are not vague and indeterminate.

d. Here a question may be raised by the doubter: How do you know that it is the voice of God speaking in your soul in this experience? Our reply is: when God speaks to a man's soul, He lets him know *who* is speaking. This may be illustrated: A little child has been put to bed at night. The room being dark, he becomes frightened. He calls to his father in the next room, "Father, are you there?" Will not the father answer in his own voice to assure the child that it is he? Will he disguise his tones and assume the voice of a stranger? Likewise our heavenly Father speaks to us in *His own assuring tones*, and so quiets our fears and resolves our doubts. Christ teaches this truth in His simile of the Good Shepherd: "When he hath put forth His own, He goeth before them, and the sheep follow Him; for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John 10:4, 5); also 14, 15: "I am the Good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me and I know the Father."

CHAPTER XII

EXTERNAL PROOFS CONTINUED

III. EXTERNAL PROOFS (continued).

2. Proof from Christianity's salutary influence.

(1) *Individual examples.*

Mention has already been made of notable conversions. Let us note further: Paul, Polycarp, Justin Martyr, Athanasius, Irenaeus, Augustine, Luther, Bunyan, John Newton, Rowland Hill, Luthardt, Christlieb, John B. Gough, Jerry McAuley, and many other twice-born men. Have infidelity and rationalism wrought such transformations? Have they not rather produced the opposite effect? All these men were made better men by their conversion.

(2) *Its elevating influences on communities and nations,* etc.

The best civilization goes with the Bible, and the more heartily it is accepted, the more benign is its influence. In these recent years cannibal nations have become civilized through the power of the gospel. Note the work of Livingstone, Hannington, Moffatt and Day in Africa; Schwartz, Ziegenbalg, Carey in India; Judson in Burmah, Paton in the New Hebrides, and many more.

True Christianity has always fostered education; not only for privileged classes, but also for all people as far as possible. Most Christian people are strong advocates

of our public schools here in America, and even those who hold themselves aloof from them to some extent have schools of their own in which the young are taught. The Christian Church has established many institutions of higher education, and was the first in the field in this respect in this country. Her motto has been to place the church and the school side by side. In mission stations in all lands this policy is pursued.

Note, too, how Christianity has elevated the status of woman. Where it prevails she is placed on an equality with man, and is even treated with special respect. The Bible teaches that woman as well as man was created in the divine image (Gen. 1:27). Compare her status in Christian countries with her condition in Mohammedan countries and in those in which ethnic religion prevails.[1] The Bible has done much also for human liberty, literature, art and science. It has often opened the way for commerce.

(3) *Reasons for these uplifting effects.*

They are directly traceable to the Bible, which teaches love, purity, salvation from sin, duties to God and man, and imparts moral strength and spiritual vision through regeneration.

(4) *Why Christianity does not cure all ills.*

Because men do not volutarily submit to its gracious influence, nor accept the help that God offers them. Christianity will not coerce men to be good. It is a moral power, not a legal enactment. God wants no conscripts in His kingdom. This will explain many evils in the

1. Cf. Kellogg: "Handbook of Comparative Religion;" Marshall: "Christianity and the Non-Christian Religions Compared," p. 44. Tisdall: "Comparative Religion;" Wells: "Why We Believe the Bible," pp. 27, 28.

world which would otherwise be cured by the morally potent influences of the Christian faith. If men will not take the needed medicine, they cannot be cured. God will do much for men in their trouble and sin; but one thing he will never do—invade the region of human freedom. There would have been no sense in making men moral agents if God had constantly interfered with the exercise of their freedom.

(5) *Wrongs done in the name of religion.*

A favorite argument of infidels is the wrongs done by the Christian Church in ages gone by—persecutions, thumb-screws, St. Bartholemew's Days, Spanish inquisitions, fagots and burnings at the stake.

What is the reply? All these wrongs were contrary to the teaching of the Bible; they were the outgrowth of natural perversion, of that depraved human nature which infidels believe to be good enough in its natural estate and will not believe that it can and should be transformed by divine grace. Therefore the Bible should not be charged with these cruelties. All informed persons know that they were practiced in the Dark Ages, when the Bible was largely neglected and kept from the people. It is unregenerate human nature that is responsible for every malpractice in history. Whenever that corrupt nature has been able to become sufficiently powerful, it has established an era of ungodly dominance and persecution, whether it has exhibited its depravity in heathenism, in professed churchism, or in infidelity, as in the days of the French Revolution when reason was enthroned and faith was dethroned, and the River Loire ran red with the blood of martyred believers.

It is to be noted that infidels never tire of expatiating on the persecutions by the Church in the Dark Ages, when the Bible was a suppressed book, and its real teaching little known and practiced; but they never mention the first three centuries of the Christian era, when the Church was in its purest state, and when its adherent suffered the most cruel persecutions for three centuries at the hands of the heathen, who were the unbelievers of those bloody days.

Moreover, most of the martyrs of all times were believers, holding firmly to the Bible. They were persecuted for the sake of their evangelical faith, and were not infidels. So far as we can recall, very few infidels ever perished by martyrdom.

Let us note the true teaching of the Bible, and see whether it favors persecution: "But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:44, 45); "The second is, Thou shalt love thy neighbor as thyself. There are none other commandments greater than these" (Mk. 12:31; the first commandment refers to loving God). The parable of the wheat and the tares (Matt. 13:28-30) is expressly intended to prevent persecution; for the wheat and the tares are to grow together until the last day, when God will separate them. Had professed Christians always remembered and heeded this teaching, they never would have tried to root up error by violence. Read also Rom. 12:19-21 ("Avenge not yourselves, beloved," etc.); 1 Jn. 4:7-11, and many similar passages.

3. Proofs from history.

(1) *Ancient manuscripts.*

It is true, we do not have any of the original autographs of the Old and New Testaments. It would have been impossible to preserve them from decay and destruction without a constant miracle; and God would not have preserved them in that way, if He found that His truth could be carried down from generation to generation in some other way. No doubt, if we had the original manuscripts, they would be worshiped today as fetiches.

It should be remembered that we do not have the original manuscripts of any of the ancient writers, nor of those of the Middle Ages, and very few even of modern times.

However, we do have many ancient manuscripts of the New Testament, and they are much more ancient than those of any of the classical authors. Therefore the New Testament is better attested than Herodotus, Homer, Plato, Caesar, and Cicero. Let us note: The earliest complete manuscript of Homer belongs to the thirteenth century; of Herodotus to the ninth century, "while Virgil, Cicero, Plato, and all the other classical writers are scarcely better off, and far inferior to the New Testament in manuscript authentification" (Wells).[2] Dr. Philip Schaff says: "In the absence of the autographs, we must depend upon copies, or secondary sources. But these are, fortunately, far more numerous and trustworthy for the Greek Testament than for any ancient classic." Then he quotes Westcott and Hort as follows: "In the variety and fullness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproach-

2. "Why We Believe the Bible," p. 8.

ably alone among ancient prose writings."[3] Let us see how well the New Testament is attested by ancient manuscripts:

a. *Codex Sinaiticus.* *Codex* is the technical name for an ancient document (plural, *codices).* This manuscript was found by the great scholar, Tichendorf, in 1859 in the convent of St. Catherine at the foot of Mt. Sinai, and is now in the Imperial Library at Petrograd—unless it was destroyed in the recent troublesome times. The story of its discovery is very interesting. "It dates from the middle of the fourth century, and is written on fine parchment" (Schaff).[4] It contains the whole of the New Testament without any omissions, together with large portions of the Old Testament in the Septuagint Version.

b. *Codex Vaticanus.* This manuscript is now in the Vatican at Rome; hence its name. Its date is also the middle of the fourth century. It was found in Egypt, and is very fine thin vellum; said to be the oldest vellum manuscript in existence. It contains most of the Bible—indeed, all of it up to Hebrews 9:14, the rest being lost. How well the Bible is attested by ancient documentary evidence!

c. *Codex Alexandrinus.* This manuscript belongs to the fifth century, was probably written in Alexandria, Egypt, and is now in the British Museum. Dr. Schaff says that this codex occupies the third or fourth rank among the New Testament manuscripts in value for the fixing of the text.

d. *Codex Ephraemi.* This document belongs to the

3. Schaff: "Introduction to American Version," p. 13 (Westcott and Hort's Greek New Testament).

4. Schaff: *ut supra,* p. 18.

fifth century, and contains about two-thirds of the New Testament. The works of the Syrian father Ephraem are written over it (hence its name), for which reason it is somewhat hard to decipher. It is very valuable so far as it goes. It was written in Alexandria, and is now in the National Library in Paris.

e. *Many others.* Besides these ancient codices, there are many others of more recent date. Thus we can see how rich the New Testament is in manuscript attestation.

(2) *Helps in determining the text of the Old Testament.*

The Hebrew Targums are paraphrases of the Bible which greatly aid in determining and understanding the Hebrew Text. The word *Targum* means interpretation. The same may be said of the Talmud, which is the voluminous Hebrew commentary on the Old Testament. *Talmud* means instruction. The Talmud consists of two divisions, the Mishna, which is the text itself (in either Babylonian or Palestinian), and the Gamara, which is the commentary on the text. Another great help is the Septuagint, which is the Greek translation of the Old Testament, made in Egypt about 250 B. C.

(3) *Early translations of the New Testament.*

These are the Peshito, or Syriac version, about 150 A. D.; the Itala, or old Latin version, 160; the Vulgate, the Latin translation by Jerome, latter part of the fourth century; the Coptic (old Egyptian), the Ethiopic and the Gothic, all of the fourth century, and the Armenian of the fifth. All these versions help to confirm the truth and integrity and emphasize the importance of the New

Testament as having been written and gathered into the sacred canon at an early date.

(4) *Jewish and Christian care of their sacred books.*

Both guarded them with jealous care, especially in the earliest times. The Jews counted the letters and lines to make sure that no errors occurred, while imperfect copies were destroyed. Tampering with the text would therefore have been detected. Afterward errors and changes took place, as is evident from the variant readings in the several manuscripts, but, as has been said again and again by the most competent scholars, these variations consist mostly of mere verbal transpositions, and none of them affect in the least any doctrine or important historical fact of the Bible. Of course, through the centuries many transcriptions and translation had to be made, and in this way the various readings came about.

A notable infidel of the last century tried to throw discredit on the Bible by saying there was no printed copy of it until the fifteenth century. Of course not! No other book was printed before that time, because the art of printing was not invented until Gutenberg, who lived from 1400 to 1468. The *first book* ever printed with movable type was the *Latin Bible;* this Bible was finished by Gutenberg in 1455. Before that time, *all* books were copied by hand, the Holy Scriptures included.

(5) *An early Syraic version.*

In 1892 another important discovery was made in the monastery at the foot of Mount Sinai, by two women, Mrs. Lewis and Mrs. Gibson.[5] It was a Syriac palymp-

5. *Vide* Cobern: "New Archeological Discoveries," pp. 176-186; Wright: "Scientific Aspects of Christian Evidences," pp.228-237.

sest—that is, a manuscript that had been written on more than once. These ladies were aided by other expert scholars, and the conclusion was that the document must have been made from copies of the New Testament of about the year 150 A. D., proving that at that early date our gospels were accepted by the Christian Church as the true, authoritative ones. This was only a few years after the times of the apostles. Again we see how well the New Testament is authenticated by manuscripts. No classical author comes near having so much documentary proof.

(6) *Testimony of apostolic and church fathers.*

The study of patristics bears closely upon the science of Apologetics. From the days of the apostles to the fourth century—and, of course, ever afterward—we can clearly trace the proof of the existence and influence of the New Testament by the testimony of the early Christian writers. If this point is established, the charge of the gospels being inventions, myths and legends falls to the ground; the historicity of the gospel records is maintained. We shall examine some of this testimony.

a. Clement of Rome wrote about the year 100, not long after the last New Testament book was written—the gospel of St. John. In a lengthy letter written to settle a dispute among the Christians at Corinth, he cites the four Gospels, the Acts, five of Paul's letters, Hebrews, First Peter, James and Revelation—fourteen books and seventy-three references.

b. The Epistle of Barnabas is as old as 120 A. D., and perhaps older. It makes citations from the gospel according to Matthew, introducing one of them by

the well-known phrase, "It is written," used only in citing from the Holy Scriptures.

c. "The Teaching of the Twelve Apostles," discovered about forty years ago, was written before 140 A. D. It contains four references to "the Gospel of our Lord," in such a way as to indicate that a written record was clearly meant. Sentences are also used that seem to be taken from Matthew, Luke and John.

d. The testimony of Polycarp is most valuable. He died as a martyr in 155, was a disciple of the Apostle John, and became bishop of Smyrna. A letter written by him contains definite citations from the New Testament, proving that at least a part of it was in circulation in the Christian Church at the time.

e. Papias was a contemporary of Polycarp, probably conversed with the apostles, and certainly knew some of Christ's own direct followers. In a book on Christ's teachings he informs us that Mark wrote his Gospel from what Peter told him, and that Matthew first wrote his Gospel in Hebrew. This proves that in his day those Gospels were in existence.

f. Justin Martyr was a convert to Christianity from heathen philosophy, was a learned scholar, and died as a matryr to his faith in 166. In his three defenses of the New Testament (previously referred to) he made two hundred references to and citations from the New Testament. He quotes from all four of the Gospels, which he calls "Memoirs of the Apostles." A significant detail is this: In one place he speaks of a fact concerning Peter, which he says came from "his (Peter's) Gospel"; the incident is recorded in the Gospel by Mark, who, according to Papias (see

above), obtained his information from Peter. How beautifully the testimony of the fathers agrees!

g. Most valuable is the witness of Irenaeus, who was born in the first quarter of the second century, and became bishop of Lyons in 177. In his earlier years, while he still lived in Asia, he was associated with Polycarp, who, as we have seen, was a disciple of John the apostle. He also says that he knew other disciples whom the apostles had taught. "In his writings Irenaeus speaks of the four Gospels as having existed from the time of the apostles, and gives a definite account of the origin of each of them, mentioning their writers by name" (Wells).

Similar testimony might be cited from Clement of Alexandria and Tertullian of Carthage, with many other writers down to the year 400 A. D. "Indeed," says Dr. Wells, "if the New Testament had been entirely destroyed about the year 400 A. D., it might be almost completely recovered as cited in the pages of the early Christian writers." Compare the numerous quotations from the New Testament with the scarcity of quotations, contemporary or subsequent, from secular authors. The historian Rawlinson says: "It is of very rare occurrences for classical works to be distinctly quoted, or for authors to be mentioned by name, within a century of their publication." "Herodotus is said to be cited only once in the first century, once in the second, not at all in the third, and twice in the fourth. The first quotation from Thucydides is two centuries after his history was published" (Wells).

h. Other early citations might have been made had

space permitted. They can be barely mentioned here: the Apology of Aristides (125); Tatian's Diatessaron, meaning "the book of the four," a merging of the four Gospels into one consecutive narrative (about 125); the Gospel of Peter (also about 125); and the Muratorian Canon.[7]

(7) *The witness of early secular writers.*

a. Josephus (born 37 A. D.), the great Jewish historian, refers to Jesus as Christ or Messiah, speaks of His marvelous miracles and teaching, says He was crucified under Pontius Pilate and that He rose from the dead. He also refers to John the Baptist and to James the brother of Jesus. All attempts to prove these references to be interpolations have failed.

b. Tacitus informs us that Nero charged the Christians with burning Rome in order to clear himself from the crime. This proves that there must have been many Christians in Rome in Nero's time (37-68 A. D.), which must have been during the life time of most of the apostles. Then what ground can there be for denying that Christ lived, as some of the most radical unbelievers have been doing within the last few years? Tacitus also refers to Christ as having been crucified by Pontius Pilate in the reign of Tiberius.

c. Pliny, the Younger (62-114), wrote to his emperor (Trajan) from Bythinia, of which he was proconsul in the years 106-108, about the numerous Christians in that province who were undergoing fierce persecution for the sake of their faith. We

6. Wright: *ut supra*, pp. 207, 220-243.

summarize Pliny's statements: the Christians were numerous in Bythinia; they were of every age and rank and of both sexes; their influence was so great that the heathen altars were almost deserted; after the most searching investigation he found no vices among them; they had suffered persecution only because they were Christians, not on any charge of crime; they held meetings at which they sang hymns of praise to Christ, made vows to live righteously, and partook of a "harmless meal," evidently the Lord Supper.[7]

d. The infidels, Celus, Lucian and Porphyry, constantly refer to the Old and New Testaments as if they were in existence in their day and were the accepted standards of the Christian Church.

We need not pursue this investigation further, though many more convincing details might be produced. Those who desire to continue their inquiries along this line of historical research should read some of the books cited in the footnotes and the Selected Bibliography.

7. Cf. Turton: "The Truth of Christianity," pp. 417, 418; Schaff: "History of the Christian Church," Vol. II, pp. 68, 88, 202, 222.

CHAPTER XIII

EXTERNAL PROOFS CONTINUED

III. EXTERNAL PROOFS (continued).

4. Proofs from archeology.

(1) *Character and abundance of the evidences.*

So much archeological discovery, confirmatory of the history and doctrines of both the Old Testament and the New, has become available that we can give only a sketch; for many volumes have been written on the subject. Consult the bibliographies in the footnotes and at the end of this volume.

(2) *Specific instances.*

a. Many nations have traditions of the creation of the universe, some of them, especially those of Babylonia, corresponding in a number of particulars with the Genetical narrative of creation. No nations have yet been found with a tradition to the effect that they have descended from the simians or other animals, or from any of the lower forms of life. There are adumbrations here and there in ethnic religions that men were made in the image of God or of the gods. These traditions are most significant, and would seem to be derived from the fact of an original divine creation. Besides two legends of creation,[1] the Babylonians have

1. Cf. Barton: "Archeology and the Bible," pp. 235-257; also another account of the creation and the flood written at Nippur before 2000 B. C., pp. 278-282.

a legend of the Sabbath and one of the fall of man, the latter with some striking agreements with Gen. 3.[2]

b. Most nations have a tradition of a vast and destructive flood. The Gilgamesh poem contains incidents remarkably like those recorded in the Bible respecting the Noachian deluge.[3] The Biblical event, if true, would afford a reasonable source for this almost universal tradition.

c. The famous Code of Hammurabi, discovered at Susa, Persia (the Shushan of the book of Esther), contains 248 laws formulated by this king of Babylon about 2250 B. C. This was the time of Abraham. It indicates precisely the state of civilization portrayed by the Bible for those times. It contains some laws remarkably like those given by Moses on Mount Sinai; yet Moses lived more than a thousand years later. Infidels and negative critics were formerly wont to aver that writing was not yet known in the time of Moses, and that the decalogue was far too advanced in its moral standard for his day. Both these asservations, once made with so much flourish, have been disproved by the discovery of the Code of Hammurabi and other ancient monuments containing writings and laws. This Code proves that writing was common over a thousand years before Moses. "The Mosaic Code" was "not borrowed from the Babylonian."[4]

d. The Tel el Amarna tablets were found in Egypt in 1887, and are cuneiform inscriptions and writings

2. Barton, as above, pp. 258-263.

3. Barton, as above, pp. 273-277; also an account of "the patriarchs before the flood," pp. 264-272.

4. Barton, as above, pp. 313-341; Grimme: "The Law of Hammurabi and Moses" (a convincing book); Davies: "The Codes of Hammurabi and Moses;" Kyle: "The Deciding Voice of the Monuments," pp. 202-209; see other works in the Selected Bibliography.

dating about 1400 B. C. They represent the status of affairs in Egypt and Palestine precisely as they are set forth in Genesis and Exodus. They prove, too, that there was much writing in the days of Moses; therefore that he could easily have written the Pentateuch.

e. The city of Pithom has been found in upper Egypt. It corroborates the narrative regarding the Israelites having been compelled by their Egyptian taskmasters to "make bricks without straw." In some parts of store-chambers in that city there are bricks with good straw; in courses higher up, bricks with only stubbles; still higher up bricks without straw, but sometimes bound together with sticks. Unlike the usual Egyptian custom, the walls are built with mortar, showing that alien people built them. This is a wonderful corroboration of the Biblical history.[5]

f. The discovery of the Hittites confirms the Bible. Until recently nothing was known of these people outside of the Bible, and this fact gave unbelievers and critics a chance to discredit its historicity. But archeology proves that the Hitties were a numerous and powerful people, again vindicaing the Biblical records.[6]

g. What other archeologists have done to prove the Old Testament to be consistent and reliable, Sir William Ramsay and Dr. Camden M. Cobern have accomplished for the New Testament. Many histori-

5. Turton: "The Truth of Christianity," p. 144; Kyle: "Moses and the Monuments," pp 155-157. Dr. Kyle himself examined the ruins of Pithom; he also cites Naville and Edwards, the well-known Egyptologists.

6. Cf. Kyle: "The Deciding Voice of the Monuments," pp. 104-106; Barton, *ut supra*, pp. 59-75; Wells: "Why We Believe the Bible," pp. 23, 24.

cal, geographical and social representations in the gospels and epistles have been found to be correct. Ramsay has especially established the reliability of Luke as a historian; indeed, he has found Luke to be more trustworthy than some secular historians. Not an anachronism has been found in the Biblical histories.[7]

h. Much confirmation of the Biblical account of the origin and history of mankind has come from the researches of archeologists. The Bible teaches clearly that man was created in the image of God, was endued with a considerable degree of intelligence and with moral agency or free choice, was placed in a garden where he might have favorable environment and a fair chance for his life and for the development of moral character. It seems reasonable, and inspiring, too, to believe that God would thus deal with a sentient and rational person whom he brought into being. Although the Bible teaches that man fell into sin through the wrong use of his power of choice, yet God did not desert him, nor deprive him of his psychical enduements, but, in spite of some punishment, still followed him, cared for him, and tried to win him back to the way of righteousness. Thus man, endowed with intelligence and given a fair chance, was capable from the start of a considerable degree of civilization; soon he could build cities, work in brass and iron, and make musical instruments (Gen. 4:17, 21, 22). Along the line of Seth there were righteous people who cared for God and did His will, as, for example,

7. Cf. Ramsay: "The Bearing of Recent Discovery on the Trustworthiness of the New Testament;" Cobern: "The New Archeological Discoveries."

Enoch, Methuselah and Noah. When a flood was threatened, Noah and his sons had sufficient mechanical intelligence to build a great ship called the Ark. After the flood many great cities were built.

There is no hint in the Bible that man came up by an age-long process from the ooze and the slime, through mullusks, worms, reptiles, birds and apes, or from the same stock as the simians. According to the Bible, man was directly created in the divine image, and was placed in a garden, not in a jungle. He was a man, not a brute or a *near* brute.

Now, there is much evidence in the discoveries of archeology to confirm the teaching of the Bible. In many ancient nations there are to be seen the remains of a high civilization. Note the vast cities and wonderful monuments whose remains have been exhumed in Egypt, Babylonia, Assyria, Ur of the Chaldees, Turkestan; in Mexico among the Aztecs; in Central America among the Toltecs; in Peru among the Incas. According to Sayce, a noted archeologist, the civilization of Egypt even in the time of Moses was partly decadent, having reached its golden age some centuries prior. In all the places mentioned—and many more might be named—the people today are far inferior to their predecessors who lived there many centuries before Christ. As to the cave-men in Europe, it is reasonable to believe that they were degenerate people who moved from the great centers of civilization in central Asia and north-eastern Africa. If the people of civilized countries deteriorated, as we have just seen that they did, why should not the people who moved far away into the "hinterlands" also deteriorate?

In Africa almost every tribe furnishes clear evidence of having descended from an enlightenment superior to their own; this is proved especially by their languages, which are constructed on grammatical principles which the natives themselves do not understand, but which educated missionaries are able to decipher. Right here in our own country we have many proofs of the decline of people who, some generations ago, moved into isolated regions remote from civilizing and Christianizing influences. It is only where certain uplifting factors, like Christianity coupled with education, are at work that mankind advances. Even with all our boasted present-day enlightenment and progress, we must admit that some of the wonderful "lost arts" of the ancient civilizations have never been recovered. We have not yet found out the architectural secrets of the erection of the pyramids of Egypt.

Our reasoning is this: the Biblical representation of man's start in the world and the high civilization he attained in ancient times agrees precisely with the findings of archeology along the same lines.[8]

i. The same truth obtains in regard to religion. The most recent researches indicate that the further back any religion is traced towards its source, the purer it becomes. This is true in Babylonia, Egypt, India, Burmah, Ceylon, Thibet, China and many other countries where thorough investigation has been made. There is no evidence anywhere that a people have arisen by their own efforts from fetichism to polytheism and finally to monotheism. Wherever such

8. Many works might be cited here, but we refer the reader to our Selected Bibliography under the caption, "The Bible and Archeology."

transformations have occurred—and they have—they have been effected by the introduction of an outside influence, namely, Christianity.[9] Again these facts synchronize with the teaching of the Bible.

9. Cf. Kellogg: "A Handbook of Comparative Religion," pp. 158-160; Fairbairn: "Studies in the Philosophy of Religion," p. 12; Orr: "The Christian View of God and the World, pp. 75, 409-414; Tisdall: "Christianity and Other Faiths" and "Comparative Religion;" Valentine: "Natural Theology," pp. 194-208.

CHAPTER XIV

EXTERNAL PROOFS CONTINUED

III. EXTERNAL PROOFS (Continued).

5. Proofs from Biblical criticism.

(1) *Definitions.*

a. *Of Lower Biblical Criticism:* This is the scientific investigation of the ancient manuscripts and the original languages, in order to determine as nearly as possible the correct text of the Holy Scriptures. In other words, it is a scholarly effort to get back to the original inspired autographs of the Biblical writers. It is also known, and very properly, as Textual Biblical Criticism.

b. *Of Higher Biblical Criticism:* This is historical and literary research regarding the origin, trustworthiness and authorship of the Bible and its various parts or books. Sometimes this discipline is known as Literary and Historical Criticism. No name that has been given to it is entirely satisfactory, because it covers so wide a scope and so great a range of investigation. The name Higher Criticism was given to it by Eichhorn, the German Biblical critic, about the beginning of the nineteenth century.

This division into Higher and Lower Criticism does not mean that the latter is of an inferior kind or quality of investigation, but simply that it *precedes* the Higher and *forms its basis.*

(2) *Legitimate Biblical Criticism.* There is a legitimate Biblical criticism. The word "criticism" in this con-

nection has a scientific and technical meaning. It does not mean fault-finding, but close, thorough-going research. When we speak of "literary criticism" as applied to general literature, we do not mean the mere finding of flaws, but also the proper appreciation of beauty and merit. In true Biblical criticism evangelical scholars believe as much as do the radicals and liberalists. What we want is the truth, which can be discovered only by the most careful and diligent investigation in matters of history and literary structure. Our own observation proves that evangelical men are just as judicious and thorough in their researches as are others.

Thus evangelical preachers and teachers should not rail indiscriminately, at Biblical and Higher Criticism, for that proves their misunderstanding of scientific terminology. They should always distinguish between Biblical criticism and radical, negative and destructive criticism.

(3) *Criticism and Scholarship.* It must not be thought that the "negative" or "radical" or "destructive" or the so-called "mediating" criticism of the Bible has won the day in the realm of scholarship. True, the claim of a monopoly of scholarship has often been made in a high and mighty way by the liberalists; but such boasting simply proves their own lack of thoroughness, and their unwillingness to examine both sides of the question at issue.[1]

1. No matter from which side it comes, the boast of great "scholarship," is to be regretted. It does not accord with the Christian grace of humility. No real scholar will brag of his erudition. Knowledge is a relative matter. Some people know more and some less, but no one knows a great deal. The author of this volume makes no claim, much less any boast, of great learning. Perhaps he knows enough to know how vast is his ignorance. No man has a right, and no set of men have a right, to lay claim to a monopoly of scholarship, and hence to scorn and discount the intellectual acquirements of others. To those who hold themselves up with a superior mien we would recommend the reading of several apposite passages of Scripture: Ps. 147:6; Prov. 13:10; 15:33; 16:18; Matt. 5: 5; Lk. 14: 11; Rom. 12: 16; 1 Tim. 3: 6; 1 Pet. 5:5; Jas. 4: 10.

The so-called "assured results" of the dismembering critics of the Bible have been shown again and again to be far from "assured," and the traditional or orthodox view has been vindicated by facts that cannot be gainsaid and logic that cannot be refuted. No greater and more serious mistake can be made than to suppose that the whole trend of modern scholarship is on the side of liberalism. The conservative scholars of the day are numerous, capable and outspoken, and have been ever since the rise of the liberal propaganda. Should anyone doubt the truth of this assertion, we refer him to the long list of evangelical works in our Selected Bibliography near the close of this volume. Surely such a catalogue is impressive, and ought to make even the liberalists pause and take notice.

(4) *The mediating criticism.*

Attention should be given at this point to the so-called "mediating" Biblical critics. Their purpose seems to be to mediate between the views of Graf, Wellhausen, etc., and the evangelical viewpoint. They accept the premises of the dissecting critics, and yet seem to think that they can salvage enough of the Bible and Christianity from the *debris* to prevent their total destruction and even to maintain their sufficiency as a sure guide in matters of religion. To cite a conspicuous example, Dr. S. R. Driver, in his book, "An Introduction to the Literature of the Old Testament" revised edition, 1913), holds that his critical view does not annul Biblical inspiration; rather, it shows how God inspired the Bible; it is a question of the *mode* of inspiration, not the *fact*. Indeed, he declares that these

critical views take the inspiration of the Bible "for granted."

To these contentions we must give some consideration. Take Driver's own case. What he says about inspiration is said only in the introduction. In the body of his book inspiration is not even mentioned, and no effort is made to uphold it. On the contrary, the author begins his labored discussion by pointing out that there is a contradiction (p. 8) between Gen. 1 and 2; then he proceeds to show that all along the history there are irreconcilable discrepancies, which can be explained only, he contends, on the theory of composite authorship—that is, many writers had a hand in the composition of the Bible, and the redactors (editors) did not always harmonize the variant stories.

Now let the reader think clearly. What kind of divine inspiration would that be which would permit the Holy Spirit to contradict Himself? If the Bible is full of errors and contradictions, it cannot be divinely inspired. However, to guard the truth properly at this point, we hold that there are no discrepancies in the Bible. At first sight there may seem to be some, but judicious and thorough investigation removes them. Our point here, however, is that the position of the mediating critics is inconsistent; it cannot be maintained at the bar of reason. Their views greatly injure, if they do not entirely destroy, confidence in the divine inspiration and authority of the Book of God.

A certain class of liberalistic critics seem to accept the orthodox doctrine of the person of Christ; at least, they call Him Lord and Saviour; they want to be called

evangelical, and they resent being termed heretical. We ought honestly to consider their claims. The facts are these. Although they profess to stand on evangelical ground regarding the person of Christ, yet there are portions of the Bible which they will not accept as the veritable Word of God, but which they treat as myth, legend, allegory, folklore, human tradition, primitive belief, and pious invention—almost anything but inspired truth. But Christ endorsed the Old Testament again and again; how, then, can they believe in His divinity and redeemership? For if *they* are correct in their view of the Old Testament, *He* must have been mistaken. The liberalists also often hold loose views regarding the New Testament, accepting only what approves itself to their reason. But it is difficult to see how they can obtain a true and complete view of Christ when they reject large portions of the only records we have of His birth, person and work. Thus, with all their boast of reason and critical acumen, they are illogical; it is not the real Christ of the Bible and of history whom they accept, but a Christ of their own contriving. In such a case each man has his own Christ, according to his subjective views, and the world has no real universal Saviour. To reject certain parts of the New Testament records means to cast uncertainty upon all of them.

To prove that the above statements are true, press these critics to the wall, and compel them to define their doctrine of Christ, and they will have to admit, at least in most cases, that they do not hold the full evangelical doctrine set forth in the Bible and accepted

by ecumenical Christianity. To specify, they do not accept *ex animo* the virgin birth of Christ, His deity, or the vicarious atonement He wrought for the world, or some other doctrine clearly taught in Holy Writ. No; you cannot divorce Christ and the Scriptures; they are indissolubly bound together. Either the Sacred Scriptures give a true and trustworthy delineation of Christ, or we have no trustworthy account of Him, and therefore have no real objective Saviour.

(5) *Reference to Bibliography.*

In this place it is impossible to reply to all the contentions of the liberal critics, or to present all the positive arguments of the conservatives. To do this thoroughly would require volumes. Readers who are interested in the critical problems are referred to the powerful books on Biblical criticism cited in our Selected Bibliography.

6. Proof from the principle of causality.

This principle is that every effect or event must have an adequate cause, which is a self-evident proposition, like an axiom in mathematics. Christianity and its institutions are here; how shall we account for them? Apparently the means employed for its propagation were very weak. Humanly speaking, the Jews were not a powerful or influential people. They were enslaved in Egypt for several centuries, and at last, after a checkered career as a nation, they were carried into exile, and finally their nationality was destroyed by the Roman armies. Yet the religion they received has come down to us, and its influence, especially as enlarged by Christianity, is the greatest religious force

in the world today; while that of the powerful nations which surrounded them is unknown save as we gather the data from books or exhume them from old ruins. Why this difference?

Christ was of humble nationality and birth; He had no wealth nor worldly power at His command; He forbade the use of arms and force to promulgate His religion; His immediate followers were humble and comparatively unlearned people; contrast His position with that of Caesar and His religion with the almost universal paganism of His day. Remember also how bitterly Christ and His disciples were opposed by the Jews and Gentiles. And the Founder of the Christian religion was crucified as a malefactor, crucifixion being the Roman mode of capital punishment at that time. Yet in three centuries Christianity, thus founded, had become the dominant religion of the Roman Empire, and ever since has gone on its conquering way, in spite of persecution, yes, even in spite of the weaknesses of its own adherents and the many traitors and defaulters in its own ranks. Today it is the most potent influence for good in the world, and commands the allegiance of millions of people, many of them scientists, philosophers, statesmen, men of vision and practical affairs. Are myths, legends, allegories, "tendencies," or any other natural means an adequate cause for all these marvelous effects? Our answer is, No! On the other hand, if the Bible is God's Book and Christ is the Redeemer of the world, a sufficient cause for the effect has been assigned. Since no other adequate cause can be found, ought not men of learning, science and philosophy to accept the only adequate hypothesis? Why

hunt about for obscure causes when there is a sufficient one right at hand?

Here we give space to a pertinent quotation from a literary scholar, who is not a professional theologian:

"It is foreign to our purpose to discuss the various theories which have been advanced to explain the genesis and power of the Christian religion, from the cynical Gibbon to the sentimental Renan and the rationalistic Strauss. One remark may be permitted. It has been our lot to read an immense amount of literature on the subject; and, with no bias in the orthodox direction, we are bound to admit that no theory has yet appeared which, from purely natural causes, explains the remarkable life and marvellous influence of the Founder of Christianity."

7. Proof from the integrity of the Bible.

By *integrity*, as has been said before, is meant that the Bible has been kept intact, free from essential error since it was originally written by inspired penmen.

On this thesis only a few words are needed. The proof lies in this fact: The Bible has been copied and translated many times, and there are from ancient times to the present many manuscripts of the whole or parts of the Bible; yet, in spite of all this varied history, there is perfect agreement on every essential fact, doctrine and historical event recorded on its pages. This agreement is most remarkable, and can be explained only on the basis of special divine care. Indeed, it would have been unreasonable for God to give a special revelation for the guidance and salvation of the world, see to its being written and collected in

book form, and then fail to preserve it throughout the ages. He has preserve the human race during all time since its genesis; He has preserved the inorganic world from disintegration, life from destruction, and all the varied species of plants and animals true to their type. By analogy it is credible that He has also preserved His revealed Word.

8. Proofs from the genuineness of the Biblical books.

By *genuineness* is meant that the books were written by the authors to whom they have been ascribed.

On this subject volumes of great erudition have been written, and are still coming from the press. We cannot amplify here, but must refer the reader to a number of valuable books in the Selected Bibliography.

We pause, however, to dwell for a few moments on one point. Many strong reasons have been given by capable scholars for the belief that Moses wrote the greater part of the Pentateuch. Let us suggest a few reasons:

(1) It is the traditional view, and has come down to us in an almost undisputed succession from the time of Joshua. The Jews believed it before and at the time of Christ; our Lord and His apostles believed it; since their time almost all Jews and Christians have believed it.

(2) If Moses wrote the Pentateuch, the Biblical history and doctrine are consistent throughout; otherwise the Bible becomes more or less of a hodge-podge, many of its direct statements must be denied outright, and thus its integrity and credibility fall to the ground.

(3) Archeology proves that there was much writing in the times of Moses; therefore it would have been both

a physical and psychological possibility for him to write the book.

(4) According to the Biblical record, Moses was an educated man, trained in all the wisdom of the Egyptians, who themselves had a vast literature; therefore it is more likely that he would have been selected to write the Hebrew records than any one else of his day, or subsequent to it.

(5) It is far more probable that a genius like Moses would have written the Pentateuch than that some unknown person or persons would have produced it, and then would have crept into covering, disappeared completely from all historical records, Biblical and otherwise, and permitted the whole credit to be given to a man who had written nothing or very little. To deny the Mosaic authorship of the Pentateuch creates more difficulties than it solves.

(6) The Mosaic authorship is upheld by numerous references to it in Joshua, Judges, Samuel, Kings, many of the Psalms and prophecies, and by our Lord and His apostles. Take a concordance and note how often the phrase, "the law of Moses," and similar expressions occur in the Bible.

For these reasons, and many others, both internal and external, we believe that Moses is rightfully named the author of the Pentateuch. It is not necessary to assume that he wrote it all with his own hand; scribes may have aided him; but he evidently had editorial supervision. Nor need we assume that he wrote the last chapter of Deuteronomy describing his death and burial; for afterward Joshua took up the work of leadership, and may

have easily added that chapter,[2] and then continued the history throughout his own life. There is no direct internal or external proof that Moses had any documents before him when he wrote Genesis; but he may have had. Writing was in vogue long before the time of Abraham, and records of some kind may have come down to Moses. But this is only a reasonable guess. Moses could have been inspired as a compiler and editor just as well as an original composer.[3] The Pentateuch is not a collection of literary bric-a-brac, but bears the marks of unity of authorship, historical continuity and divinity of purpose and plan.[4]

On the genuineness and unity of Isaiah, see Dr. George L. Robinson's works referred to in the Selected Bibliography; on Daniel see Dr. R. D. Wilson; on the gospels, Turton, Mullins, Vedder, Wells, Robertson; on the Acts, Ramsay and Robertson; on the epistles and Revelation, consult the articles *in loco* in "The International Standard Bible Encyclopedia" and Davis's "A Dictionary of the Bible."

2. Any one who will read the touching narrative of the death and burial of Moses (Deut. 34: 1-6) and the rest of the chapter without bias, must realize that some survivor wrote it in loving memory of the departed leader. Even then the record must have been divinely inspired, for there was no human being besides Moses present on Mount Pisgah when he died and was buried.

3. The following scholars uphold the Mosaic authorship of the Pentateuch: Hengstenberg, Keil, Franz Delitzsch, Christlieb, Cave, Robertson, Orr, Sayce, Grimme, Hommel, Naville, Urquhart, McKim, Redpath, Griffith, Green, Bissell, Bartlett, Moeller, McGarvey, Kyle, Wiener, Finn. See the titles of their works in the Selected Bibliography.

4. Cf. Kyle: "The Problem of the Pentateuch," p. 248. The entire book is an argument for the single authorship of the Pentateuch.

CHAPTER XV

EXTERNAL PROOFS CONTINUED

III. EXTERNAL PROOF (continued).

9. Proofs from science.

(1) In another division of this work (Part IV) we shall give some further details on this thesis. Just now we are concerned to say that all men ought to love science. It is proper to reject "science falsely so called," but it is never right to scoff at science *per se*. Does not true science try to "think God's thoughts after Him"? Is not the whole cosmos God's handiwork? What could be more inspiring than to study it with such a thought in mind? No man ought to be more interested in science than the theologian; for he believes that God made everything, and made it good. Science is knowledge validated and classified. Can any scholar object to such study?

(2). The Bible frequently touches on the various realms of scientific inquiry. The saying that the Bible is "only a book of religion" is wrong. The proper statement is that its chief purpose is religious, but since its religion is a practical religion, intended for this world as well as the next, it goes hand in hand with historical and scientific development. It should never be relegated off to one side of the life and thought of the world, as if it were a sort of luxury for recluses. No; it touches science vitally in many ways from beginning to end, and will not be divorced from its divinely appointed companion.

(3) Although we cannot amplify the argument here, we desire to record it as our earnest conviction that there is no conflict between the Bible and true science. Of course, wrong Biblical interpretations and mere speculations of science may not agree. One would not want them to agree. Many of the foremost scholars of the day, in the spheres of both physical science and theological science, have shown how beautifully and wonderfully the legitimate inductions of natural science and the teachings of the Bible coincide. For example, the progressive process of bringing the world into a habitable state as set forth in the first chapter of Genesis corresponds precisely with the order of events determined by geology. But empirical science has not proved the theory of spontaneous generation,[1], nor the transmutation of species, nor the evolution of man from the same stock as the simians;[2] nor does the Bible teach those views. Unproved hypotheses should never be promulgated as science; but as far as science has proved its premises, it walks amicably in step with the Bible.

(4) Perhaps it will not be amiss to add that scientific opinions often change. For instance, in former days the nebular hypthesis, first advanced by Laplace, was all the vogue in the scientific world, and we then accepted it to be in perfect accord with the Genetical account of the creation and development of the univeres (Gen. 1:1-3). And we confess that it still seems to us to be a plausible

1. Cf. Drummond: "Natural Law in the Spiritual World," chapter on "Biogenesis;" Nevison Loraine: "The Battle of Belief," pp. 148-154; "The Evolution of the Earth and its Inhabitants" (pp. 91, 93, 94, 107), by five Yale University professors. The page references are to Professor Woodruff's chapter on "The Origin of Life," in which he discusses seven different theories, none of which solve the problem.

2. Cf. Fairhurst: "Theistic Evolution," pp. 59-83. The author quotes from many leading scientists on these topics.

scientific guess. But now it is questioned by many scientists, who are advocating the so-called planetesimal theory, which, to our mind, does not appear to be as reasonable as its predecessor.[3] But the point is, since scientific men are constantly shifting from one viewpoint to another, no one needs to be in a hurry to give up the Biblical account of things because it does not always harmonize with scientific conjectures. The eminent geologist, Charles Lyell, once said: "The French Institute enumerated not less than eighty geological theories which were hostile to the Scriptures; but not one of these theories is held today."[4] In Germany, where Darwinism once was popular among scientists, it has now been practically abandoned.[5] May not Christians possess their souls in patience?

10. Proofs from the Biblical world-view.

(1) That world-view (in other words, that philosophy) which is the most rational and uplifting is the one that should be accepted.[6] Let us note the world-view (German, *Weltanschauung* and *Weltansicht*) set forth in the Bible, and see how comprehensive and engaging it is. Let us do away with mere cavilling about small matters, and look at the Biblical teaching in the large.

(2) First, the Bible teaches that there is a God—one who is personal, all-wise, all-powerful, righteous and beneficent; and that He created and governs the universe. Is not that an appealing view? Ought not everybody to

3. "The Evolution of the Earth and Its Inhabitants" (p. 11). Professor Barrell says that "now not much remains of the original conception of Laplace." This book is written by pure scientists, is given over to the theory of evolution, and never suggests the remotest hint of God or any supernatural power. How much of the speculative science of the day is "of the earth, earthy!"

4. See J. W. Porter: "Evolution: A Menace," p. 47.

5. Cf. Dennert: "At the Deathbed of Darwinism" (English translation).

6. A great and inspiring book on this subject is Orr: "The Christian View of God and the World."

rejoice in that fact? Does any one prefer to live in a universe that has not been created and is not ruled by an intelligent and all-powerful personal Being? Think of being satisfied to live in a world which has no competent pilot at the wheel, but that is going along—oh, well, somehow or other, no one knows how! Sad to say, it does not take much to satisfy some people! That seems to be the case with people who think that there is no supreme personal God.

But suppose for the sake of the argument that there is such a God as the Bible depicts, what great things follow logically? Then He is wise and powerful enough to uphold the universe; then He must have made it for a good and wise purpose; then He can and will guide it to its noblest destiny; then He cares for His rational creatures, saves them from sin and misery (if they are willing), and brings them to immortal bliss and glory in fellowship with Himself; then, too, this wonderful universe, when all evil has been elided from it, will be the eternal habitation of the intelligent moral beings He has created; for the Bible says, "There shall be new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). There you have the Biblical world-view in the large. Is it not attractive? A pessimist once said, when this view was presented to him, "It is too beautiful to be true!" Our reply is, It is too beautiful *not* to be true! If the world is a rational world, it must be true. Compare it with other world-views and philosophies—Materialism, Pantheism, Dualism, Positivism, Theosophy, Hinduism, Buddhism.

(3) From an ethical and spiritual viewpoint the

Biblical system is far superior to any other conception. It teaches that man is a free being, capable of choice and of moral character; it represents man as having a spiritual faculty with which to hold communion with the Ultimate Reality, the personal God who created all finite realities. This view of man agrees with the science of psychology, which recognizes—at least, it should recognize—that man has, not only intellectual faculties, but also ethical and spiritual faculties, and that the latter are just as outstanding and integral a part of his physical constitution as are any other functioning powers that he possesses.

(4) The Christian system also teaches the best philosophy; not in an abstruse and technical fashion, overburdened with difficult abstract terms, but in a clear, straightforward way that is easily grasped. The great problem of philosophy is to find the ultimate unifying principle of the cosmos, which, as all men can see, is made up of a marvelous diversity of parts. What is the only adequate unifying principle and power in so vast a universe with such endless variety? It is evidently *personality*. An all-wise, omnipotent Personality is the only power that can hold all things in a harmonious whole. An *ego* is the only true and ultimate solidarity. So it is with human Ihood. So with God. He is the absolute I; One and Only; the great Open Secret; the only One who can solve for us "the riddle of the Universe."

Therefore we conclude that the Bible exhibits the only adequate and satisfying world-view. This discussion leads us logically to the next major division of our system of Apologetics.

PART III

CHRISTIAN THEISM AND OPPOSING THEORIES

PART III

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CHAPTER XVI

CHRISTIAN THEISM

I. REASONS FOR THIS THESIS.

We have just seen that the Biblical (or Christian) world-view is an attractive and rational one. It implies the existence of God as the Creator, Preserver and Redeemer of the world. Some people may think that a discussion of the existence of God does not belong specifically to the discipline of Christian Apologetics, but should be left for the science of Natural Theism. However, in these days when many counter-views are promulgated, all of which, if accepted, would involve the rejection of Christianity, we believe that thoroughness requires the presentment of the theistic proofs and the refutation of the opposing arguments. In the old days of Deism it was not necessary to present the proofs of the divine existence, for then it was seldom questioned; it was only necessary to vindicate the character of the God of the Bible; but today atheism and materialism stalk abroad, and therefore any adequate treatment of the evidences of Christianity must deal with these undermining conceptions.

II. CHRISTIAN THEISM.

1. Definitions.

(1) Theism is the doctrine of God as a personal, transcendent and immanent Being. The word "theism" is from the Greek, *theos*, meaning God.

(2) Natural Theism is the science which treats of the existence and character of God in the light of nature and reason. It is also called Rational Theism and Natural Theology.

(3) Christian Theism is the science which treats of the existence and character of God according to the Bible, in addition to the teaching of nature and reason. Other terms for Christian Theism are Biblical Theism and Revealed Theology.

2. Biblical proofs of the divine existence.

The Bible nowhere attempts to prove the divine existence, but takes it for granted. In two places it says: "The fool (that is, the scoffer) hath said in his heart, There is no God" (Psalms 14:1, 53:1). This is, no doubt, an example of the fundamental insight of the inspired writers in general, for the person who says *in his heart,* "There is no God," is likely to scoff at everything sacred. But remember that the Bible does not call the *honest* doubter or agnostic by this epithet.

The exalted character ascribed to God in the Bible, surpassing so greatly the conceptions of human philosophies and the ethnic religions, is one of the strongest proofs of its inspiration. It is difficult to understand how writers living so long ago, even at the beginning of human history, could have gotten such a conception without divine aid, especially when all the

nations around them were steeped in idolatry. Why were the Hebrew writers the only ones who had such lofty conceptions? And how does it occur that all of them, from Genesis to Revelation, had the same ideas of God? Why were they alone monotheists? Inspiration and revelation furnish the only adequate hypothesis.

Such a portrayal of God as is found in the Bible is the most convincing proof of His existence, for how could the conception of God have arisen if there is no God? Note, too, the calm assurance of the Biblical writers in speaking of God, just as if from the beginning He had clearly and unmistakably revealed Himself to them. Here we have good evidence for both the existence of God and the divine inspiration of the Bible.

3. Corroborative proofs of the divine existence.[1]

(1) *The General Argument.*

The General Argument is the argument for the divine existence which is based on the universal belief in God and the universal religious instinct.

That all nations and tribes believe in supernatural beings cannot be denied. Scientists themselves have made detailed investigations, and report the above statement to be true.

Now, if there is no God, how could the idea of God ever arise in the human mind? Could a God-idea evolved of its own accord out of a no-God ground or basis? Can water rise higher than its source? If there is nothing in existence but material substance, and if

1. Many works on both Christian and Natural Theism have been written; in the Selected Bibliography a number of them are listed.

material substance has falsely led almost all people to believe in God, then material substance must be a universal falsifier, not to be trusted in any case.

(2) *The Cosmological Argument.*

This is the argument for the divine existence that is based on the law of causality.

This principle is that event must have an adequate cause. The world is here; we cannot deny its existence. It is contingent, for it is made up of parts, each of which is dependent on other parts; hence as a whole it must be dependent on something other than itself. Being made of finite parts, it must be finite as whole, however immense. Therefore it cannot be eternal, for that which is eternal must be absolute, infinite and independent of anything outside of itself. Therefore the world must have had a beginning. But it could not have created itself; *ergo*, it must have had a Creator —God.

It is also an orderly world, a cosmos, not a chaos; therefore it could not have came about by chance. The only adequate cause of an orderly world is an ordering Intelligence—a personal God.

(3) *The Teleological Argument.*

This is the argument for the divine existence which is based on the evidence of design, purpose and adaptation in the world. It is known as the argument from design; also from final cause.

Note the many proofs of design in the world, and of adaptation of means to ends: the eye for sight (for what else could this organ have been intended?); the

ear for hearing (how wonderfully constructed for its specific purpose!); the brain, the heart, the lungs, the digestive apparatus, the foot, the whole human organism, each part functioning specifically and all working together in a common purpose. Can any one believe that all this could have come about by mere fortuity? That would be too great a miracle for even the most credulous to believe. But if God framed man's body as the Bible teaches (Gen. 2:7), all is clear as day.

The many wonderful chemical combinations, all adapted for a useful end, afford proof of intentionality. So do vegetable organisms; animal life and instincts; the air for breathing; water for drinking and purifying; vegetables for food, sunshine and rain and bland winds to promote life—all speak in clamant tones of purpose and adaptation. All is evidence of intelligence.

Note man himself with his mentality. Most of his actions are purposive. Can it be that the Power that gave him being is less purposive, less intelligent? Indeed, how could a blind system of nature evolve such a being as man, who in a thousand ways works with specific ends in view? Can water rise higher than its source? Can you get a greater out of a lesser? Can you get something out of nothing? Can a cosmos rise out of chaos? Design connotes intelligence, and intelligence connotes personality, and that means God.

(4) *The Moral Argument.*

This argument for God's existence is based upon man's moral nature and the moral order of the world.

Man is a moral being; that cannot be intelligently questioned, for he distinguishes between right and

wrong; when he does right, his conscience approves; when he does wrong, his conscience condemns. He is also placed in the midst of an environment that integrates with his moral nature, giving him a chance to choose between right and wrong and to develop and discipline moral character. Hence the world is a moral economy correlating with man as a moral agent.

How do these facts prove the exisence of God, especially such a God as the Bible portrays? In this way:

a. The mutual adaptation of the world as a moral arena and of man as a moral agent connotes design, and wise design as well; but we have seen that design connotes intelligence and will, and thus leads to God as the Creator.

b. The moral could not evolve merely by means of resident forces from the non-moral; therefore the source of the moral regime of the world must be moral; which again leads back to God.

c. Morality can be predicated only of persons, of rational personalities; never of mere things or animals; therefore the Ultimate Ground or source of morality must be a rational personality; which again leads back to God.

No wonder Immanuel Kant, who could not appreciate the force of the other theistic arguments, was convinced of the divine existence by the moral argument. His reasoning was as follows: Man's conscience feels the power of the moral imperative within it and over it, and this so impressively that it cannot be evaded; but a moral imperative connotes an objective moral law; and this law can be accounted for only

by a real moral Personality who is the ground, source author and administrant. The argument seems to be convincing.

The Bible teaches the doctrine that God exists, that He is the source of all good, and hence of moral reality, and that He administers the moral law in a moral universe; therefore on this most vital issue the Bible and reason agree.

(5) *The Esthetic Argument.*

This argument is based on the presence of beauty and sublimity in the universe as an evidence of the existence of a personal God.

There are beauty and sublimity in the universe; there is also beauty in the human physique and in the works of art. Man has an esthetic faculty by which he is able to appreciate and enjoy the beauty about him. How does it occur that the beauty of the world and the esthetic faculty in man correspond so wonderfully? Has it come about merely by a "happen-so"? This is not probable; indeed, it seems to be absurd merely to suggest the thought. Evidently this agreement came about by design; but, as we have seen, design connotes intelligence, and intelligence means personality—which once again leads back to God.

The Bible teaches that God made all the beauty and sublimity of the universe. He looked upon His handiwork, and pronounced it "good" and "very good." The Psalmist breaks out in this rapt language: "The heavens declare the glory of God and the firmament showeth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge" (Ps.

19: 1, 2). Christ pointed to the lilies of the field, and declared that "Solomon in all His glory was not arrayed like one of these" (Matt. 6: 28, 29). Thus we see again that the teaching of the Bible and the conclusions of reason are in beautiful accord.

(6) *The ontological argument.*[2]

This argument for the divine existence is based on the fact that the human mind has the necessary conception of a perfect and absolute Being. The word is derived from the Greek *(ontos* being, and logos, *discourse).*

This argument is rather profound, and does not appeal with convincing force to some minds. However, some great thinkers regard it as the most cogent argument, bringing all the others to a climax. The writer believes that, when properly stated, it is convincing. Let us state it as forcefully as we can: Man cannot think of the relative without also thinking of the Absolute, for the one connotes the other; nor can he think of the derived without also thinking of the Underived; nor of the dependent without implying the Independent; nor of the imperfect without connoting the Perfect; nor of the finite without inferring the Infinite. Now observe—if the absolute, underived, independent and perfect Being does not exist, then man's necessary conceptions, the most profound and fundamental of which he is capable, are null and void, and his mind is illogical and ineffective in its very constitution. If that were true, all our thinking would be inane and

2. Among the great men who have thought deeply on the Ontological Argument and have given it form and force may be mentioned the following: Plato, Anselm, Descartes, Butler, Cousin, Leibnitz, Sir William Hamilton, Dorner, Orr and Harris.

futile. Can we believe that? Therefore, if our best thinking is valid, the absolute and perfect Being must exist; and such a Being must be personal or He would not be perfect. Rational personality, be it remembered, is the highest and noblest conception of which the human mind is capable.

Let us remember again that the Bible represents God as the only perfect, absolute and independent Being; so that the Bible and reason again coincide.

CHAPTER XVII

THE ANTI-CHRISTIAN THEORIES

III. ANTI-CHRISTIAN THEORIES.

1. Atheism and Materialism.

The first is the negative pole, the second the positive. Atheism simply denies God's existence, and makes no further assertions. Materialism also denies the divine existence, and, in addition, asserts positively that material substance is the only substance that exists, and rejects all ideas of a spiritual or psychical entity.

If this theory is true, the universe must be the outcome of chance, of mere fortuity? Then why is the world a cosmos instead of a chaos? Why is there the reign of law instead of anarchy? How can there be marks of intelligence (as we have seen in preceding sections) in the product of blind forces? How could material substance produce mind with the powers of thinking, feeling and willing? How could thought evolve out of non-thinking substance by means of purely "resident forces"? Can water rise higher than its source by mere natural pressure? Can you get something out of nothing, a greater out of a lesser, a higher out of a lower? Whatever is evolved must have been previously involved, and that would imply a supreme intelligent Involver. And why do almost all men, instead of believing that they are derived from

material substance, believe in a God or supernatural beings? Matter surely performs strange exploits, and must be a universal deceiver, to make most men believe in God if there is no God! So materialism is a most inadequate theory; it fails to account for many things, and especially those that are the most worthwhile.

Christian theism, on the other hand, is adequate. It teaches that both matter and mind are real; that both God and the universe exist; and in teaching the doctrine of a personal, all-wise and all-powerful God as Creator, Preserver and Ruler, it assigns an adequate cause for all the varied phenomena in the universe, whether they are low or high in the scale of being and character.

2. Idealism.

This theory is the direct opposite of materialism; it holds that matter has no existence; there is no entity but mind.

We hesitate to include this thesis among the anti-Christian theories, because we know some philosophical idealists who are earnest Christians. We can only say that, in our way of thinking, their philosophy is not consistent with their faith, and therefore they are illogical. Nothing is clearer than that the Bible intends to teach the objective reality of the material cosmos; almost every line from the first to the last seems to take that fact for granted. There is nowhere the faintest hint to indicate that men only imagine the reality of matter, or that matter is only a form of thought that God impinges on man's consciousness. If God

does that, and leads virtually all men to believe that the material world is a real entity, then it does seem as if God Himself imposes falsehood upon man's thinking processes, and the deception is almost universal.

What is the reply to the idealist? (1) It is opposed to universal human consciousness, and hence is not likely to be true, since we believe we live in a rational world; (2) It makes the world a chimera, a seeming, and that gives to human life an atmosphere of unreality, which is not salutary; (3) It cannot be practiced even by its votaries, who always act as if matter were real; it is not profitable to adopt a philosophy by which men cannot live; (4) It is too abstruse and difficult for practical people, who must always strain their thought even to get a dim conception of its meaning; (5) If our consciousness deceives us into thinking that the world is real when it is not, may it not also deceive us when we think of God and of right or wrong? So there is danger that this philosophy will lead into universal doubt and destroy the basis of religion and morality. The plain Christian view—that the world, God, and human minds are real entities—is much the better philosophy.

3. Deism.

Deism teaches that God is a personal Being, who created the universe, then forsook it and gave it over to the control of secondary laws and forces which He ordained for that purpose.

It teaches the transcendence of God, but denies His immanence—that is, His presence in the world. It

flourished in England, as has been said previously, in the seventeenth and eighteenth centuries. It was infidel respecting the Bible, a bitter opponent of Christianity and advocated what is called "The Religion of Nature," holding that man needs no special divine revelation, such as is given in the Bible, because the light of nature and reason is sufficient.

Reply: (1) It is inconceivable that a good and wise God—one who could create this marvelous universe—would desert the world which He created, and especially His sentient and rational creatures; (2) Men cannot long love and respect a God who leaves them in their sin and suffering, and goes off on a long vacation; (3) As a matter of fact Deism accomplished nothing positive for the betterment of humanity, and long ago lost its hold on men's minds; (4) It did not succeed in keeping even some of its chief votaries in the path of virtue, because it had a constant tendency to undermine the basis of morality; (5) It finally degenerated into universal skepticism, especially in Hume and Gibbon.

4. Pantheism.

This is the philosophy that identifies God and the world; the universe is God and God is the universe; God is everything, the "All."

Today there is a tendency among liberalistic theologians toward pantheistic views. So much stress is laid by them on the *immanence* of God that they almost overlook His *transcendence*. However, it is not a new theory. Hinduism, which existed centuries before Christ, is a thorough-going system of pantheism.

Note the arguments against this philosophy: (1) First, it forces matter and mind into one substance, but gives no proof of their unity; such man-handling of two different entities is neither scientific nor rational; (2) It denies personality and intelligence to God; for such expressions as "unconscious intelligence" and "unconscious will" are self-contradictions; (3) It affords very little or no satisfaction to the religious mind, for there can be no true communion between man and a non-personal something; (4) It is vague and indeterminate, and hence is unsatisfying to the intellect which craves clear thought; (5) It is inconsistent in its doctrine of divine immanence, because an entity cannot be immanent in itself; it *is* itself; (6) In the form given to pantheism by Spinoza no clear conception can be formed of a fundamental substance which has two such attributes as *thought* and *extension;* (7) It denies personal immortality for man, who, when he dies, simply sinks back into the All, just as a drop of rain falls into the ocean and is absorbed, losing its identity. In Hinduism this is called the doctrine of re-absorption.

How much clearer is the teaching of the Bible about God! It does not confuse God and the universe; it teaches both God's transcendence and immanence; hence it is not one-sided. This is the only rational view, because it is only a transcendent Being who can be personally present everywhere in space.

5. Positivism.

Positivism is both a philosophy and a religion, although the two are not vitally connected. As a philosophy it professes to deal only with phenomena; only with things

supposed to be *known;* hence the term "Positivism"—things of which we can be positively sure. It scornfully rejects all metaphysics. It is agnostical with regard to the essence of things; that is, with what are called *noumena,* or things in themselves. It will assert nothing about the essence of matter, nor of the soul of man, nor of God. True, these *may* exist, but we do not *know* whether they exist or not; and if they do, we know nothing of their essential nature. We know only *phenomena* (outward appearances). Yet, inconsistently, this theory seems to be absolutely sure it knows that much; it knows that grass is green but it knows nothing about the grass itself! But how does it know that green is green?

What shall be said of this philosophy? It is different from the phenomenalism of Kant, who taught that our minds are so constituted that they give their *own forms* to phenomena, and therefore the *noumena* may be something very different from what men think them to be; just as colored glass would make the objects around us look very different from what they are to natural vision. Positivism also differs from Idealism in that the latter denies the existence of matter entirely, while the former simply says that we do not know whether matter exists or not.

We reply: It is true, we see only phenomena, not things themselves in their own essence; but we believe that we live in a rational world and that our minds are rationally framed, and that, therefore, the phenomena which we observe do not deceive us, but report the *noumena* truly as far we are capable of comprehending them. Moreover, we hold that the *noumena* must exist, or there could be

no *phenomena*. Should it be said that we have an optical illusion in the mirage, we reply that this illusion—like others—can be corrected by further investigation, and the facts can be ascertained. Even the mirage is a reality—a real reflection and refraction on the atmosphere given off from a real landscape in the vicinity. Were there no real landscape, there would be no mirage. The Christian believer cannot accept the doctrine that all men are afflicted with mental impotency and live in a chimerical world. He is a realist of the first order.

As a religion, Positivism deifies and worships humanity. By humanity it does not mean the whole *genus homo,* but only the best people who have died and whose helpful influence is still with us today. It has a cultus of forms and ceremonies that are largely borrowed from the Roman Catholic Church.

The founder of this system both in philosophy and religion was Auguste Comte, a Frenchman who was born in 1798 and died in 1857. After he had established his philosophy, he noted that man is "incorrigibly religious," and therefore he grafted on his system of religion, which has little organic connection with his philosophy.

What shall be said of this view of religion? In worshiping humanity, it worships an abstraction. The postmortem influence of the worthy dead is no entity, not a concrete something, not a person; hence this cultus fails to meet the real needs of religion. Christians also believe in the influence of the beloved and worthy dead as the Bible teaches: "He, being dead, yet speaketh" (Heb. 11:4), "And their works do follow them" (Rev. 14:13). But Christians are not such idolaters as to

worship this hallowed influence; they worship God truly, although they gladly receive inspiration from the example of the faithful who have departed (Heb. 12:1). Christianity avoids every human cultus that is puerile and one-sided.

CHAPTER XVIII.

THE ANTI-CHRISTIAN THEORIES CONTINUED

III. ANTI-CHRISTIAN THEORIES (continued).

6. Naturalistic evolution.[1]

This is a philosophy, not a science; a system of speculation, not verified knowledge. To define it we would say: Naturalistic evolution is that theory which holds that all things have been brought to their present status by a series of progressive changes, according to certain fixed laws, and by means of resident forces.

It denies the existence of God. One of its chief exponents was the late Professor Ernst Haeckel, of Germany, who averred that "God, freedom and immortality" are "the three great buttresses of superstition" which it is the business of science to destroy.

This theory, which is today the most active foe of Christianity, is inadequate in many ways: (1) It cannot account for origins: matter, force, life, plant and animal species, sentiency, consciousness, intelligence, conscience and will; nor for the universal belief in God and men's moral and spiritual experiences; (2) It is a constant effort to get something out of nothing, to get the greater out of the less, to get something higher and better out of something less and inferior—which is both unscien-

1. In the Selected Bibliography will be found a list of helpful books on evolution.

tific and unphilosophical; (3) It assumes that spontaneous generation and the transmutation of species have taken place in the past, whereas no such phenomena have ever been observed and verified; (4) Its moral influence cannot help being baleful, for it lays constant emphasis on man's brute origin and "the struggle for existence," which tend to make man more and more debased and selfish. Surely its moral implications must condemn it in the eyes of all Christian people and others who are concerned for the highest welfare of the human family. This theory reached its climax and practical application in Nietzsche's philosophy of "might makes right" and "the will to power."

(7) Theistic evolution.[2]

Naturalistic evolution must be carefully distinguished from what is known as theistic evolution, whose interpreters believe in God and teach that evolution is His method of working—*His modus operandi*. Many Christian scholars are advocates of this view, and seem to think that those who do not accept it are sadly behind the times. The author of this work believes that these exponents do not use the term "evolution" accurately; they give it a meaning that is too elastic.[3] They seem even

2. Among other good works on this subject are Professor Fairhurst: "Theistic Evolution" (1919); Professor Graebner: "Evolution: An Investigation and a Criticism" (1921).

3. Well are we aware that the term "evolution" is often used to designate any kind of progress, and in this sense many good people think it has come to stay. However, when it is used in this elastic sense, everybody should understand that it is not employed in the original *scientific* sense. See the author's work, "Contending for the Faith," Chapter XIV. The author desires to add here that he has no disposition to cast any reflections on the sincerity and intelligence of those who advocate evolution. Those advocates constantly throw scorn and ridicule on men who cannot accept their views, and accuse them of "ignorance of science," of dishonesty, of lack of a progressive spirit, and of general incompetency. We make no counter accusations. We have tried to keep our discussion on a dispassionate basis, and to avoid epithets that would cloud the scientific and theological issues involved.

to include creation and miracle in the evolutionary process. That surely is unscientific; it forces a meaning into the word that its originators never intended. Evolution is progress by slow degress "by means of resident forces" (Le Conte). Therefore creation and miracle cannot properly be called evolution, for they imply something brought into being *ex nihilo* and the addition of something new from without.

Now, according to the Bible, God uses at least three processes: first, creation by which a new entity is brought into existence; second, miracle by which He introduces a new force to bring in new conditions, such as are not possible through natural law; third, the process of gradual development by means of secondary laws and forces. All around us we see evidences of the last process. In addition to natural processes, the Bible teaches plainly that creation and miracles were necessary for the origin and preservation of the world. Christian theologians ought not, therefore, to introduce confusion into the controversy by the misuse of a capital term. Surely creation and miracle cannot properly be called evolution. To describe the whole method, we would suggest the use of at least three terms, creation, miracle and development. We prefer the word "development" to the word "evolution," because the latter has come to mean almost anything and everything, and therefore means nothing. A word that has no stabilized meaning is certainly not a good scientific term.

We shall frankly state some serious objections to the view that is known as theistic evolution:

(1) No empirical proofs have yet been furnished

by science that spontaneous generation has ever been God's method of bringing living matter out of dead matter. Evolutionists themselves admit that the law of biogenesis now holds the field. Then why should Christian men give up the plain Biblical teaching of special creation for an unproved hypothesis?

(2) Science has not yet proved the theory of the transmutation of species; therefore theology cannot safely say that it is God's method. It is not proved by geology or biology nor by the experiments of Darwin, Mendel and Burbank. Dr. William Bateson recently (December, 1921) admitted that science cannot explain the origin of species, and that the theory of evolution must be accepted "by faith." Then why should any one be in a great hurry to cast away the Bible explanation?

(3) If evolution is God's method of working, it ought to be plainly taught in the Bible. But the world went on for centuries, and no one until recent years knew about it. The doctrine of creation is clearly taught in Holy Writ: also the fact of miracles at crucial epochs in the world's history. Why was not evolution taught if it is the divine method?

(4) If evolution is God's method, it ought to be in evidence everywhere today. It ought to show its hand. To ask for "time" is merely to beg the question and admit that there is no present proof of the theory. What law do we see dominant today? The law of the fixity of species. It lies writ large on the face of things everywhere. Any child can see it. But if evolution is the dominant law, why does it not show its hand clearly? Besides, is not the law of stability of type the right one,

the beneficent one? If all things were in a state of flux or plasticity, man could not depend on nature, because she would not hold true to type.

(5) Loath as we are to say it, the theory of evolution has ever gone hand in hand with infidelity, rationalism, negative Biblical criticism and materialism. In modern times philosophic evolution perhaps began with Hegel, with his theory of "becoming" and his idea of thesis, analysis and synthesis. He was anything but a Christian philosopher. His philosophy was adopted by the destructive New Testament critics, Baur and Strauss. Graf, Wellhausen and Kuenen accepted evolution, and based their negative criticism of the Old Testament upon it. Darwin, Huxley and Spencer, the founders of so-called scientific evolution, were all agnostics. Haeckel, the arch-materialist of Germany, and Leuba, the arch-advocate of atheism in America, were and are evolutionists. The Rationalists of England—a purely infidel association—professedly base their views on Darwinism. A Christian man should be cautious about putting himself into such company by adopting their shibboleth, which is evolution. A recent book, "The Evolution of the Earth and Its Inhabitants" (last printing, 1920), does not contain the word God;[4] neither does the popularly written handbook, "The A B C of Evolution" (1921). Everything is put on a purely naturalistic basis. The second work particularly aims to account for everything in the universe in this way. We quote a paragraph from what the author says about "The Origin of Man" (pp. 107,

4. The word "Creator" does occur once in this book (p. 108), and, strangely enough, in a quotation from Darwin's early work (1859), "The Origin of Species by Means of Natural Selection." This was before Darwin's theorizing led him into agnosticism, and therefore is a rather belated citation. Otherwise we have not been able to find the slightest reference to God or to anything supernatural in the book named in the text.

108): "We came of a remote animal ancestor. What was it like, and how and why did it become man? I have said that it is now customary to explain very carefully that our ancestor was *not* a monkey or an ape. I confess that I think this caution overdone. It is a concession to the spiritual police. If we had the remains of man's ancestors before us, they would almost certainly be classed as those of monkeys in the earlier stage and as apes in the later. Possibly some of them are actually among the existing fossils."

This book is written in a popular style for the purpose of making the theory of evolution plain and simple for laymen and young people. And the theory is taught everywhere with a cocksureness that says, "It's all settled! No need of further argument!" We have studied many works on dogmatic theology of ancient, medieval and modern times; but we must confess that this work on evolution out-dogmatizes all of them. The author's contemptuous reference to "the spiritual police" indicates his attitude toward Christianity. It is his only reference to anything spiritual.

(6) Again, candor compels us to say that, when a man accepts evolution, even though he prefixes it with the word "theistic," he almost always sits loosely on the doctrine of the Bible. Many instances might be given. Rev. E. Griffith Jones and Canon Barnes both declared in favor of evolution, and straightway began to treat the Old Testament account of the creation as myth, legend and folklore. Canon Barnes averred that, because he had accepted the theory of evolution, he could no longer believe the Biblical account of creation, nor of the fall of man, nor Paul's doctrine that in Adam all died. A

number of liberalistic ministers in Columbus, Ohio, just a few weeks before this writing, scoffed at the narrative of the garden of Eden as a "fairy tale," at the virgin birth of Christ, and the vicarious atonement wrought by Him; at the same time they boldly proclaimed their acceptance of evolution instead of these Biblical doctrines. These data ought to give men pause.

8. Monism.

This is the philosophy that reduces everything to one substance. Hence it will not tolerate the dualism of mind and matter and of God and the universe.

The term Monism is introduced here only to give the student a proper conception of its meaning. There are several forms of Monism, all of which have already been mentioned and refuted. Spinoza's philosophy of pantheism is monistic, because it reduces everything to one substance with its two attributes of thought and extension. Idealism is monistic, denying the reality of matter and admitting only the reality of mind. Materialism is also monistic, holding that the only substance is matter, so that the idea of mind and God as separate entities is mere delusion.

Opposed to all monistic conceptions is the Christian view of dualism when properly defined, namely, that God and the universe are separate entities; not, however, that the universe is eternal, but that it was created *ex nihilo* by the Almighty. Stated concisely and courageously, the Christian view is this: before the creation there was Monism, God being the only existence; after creation there was Dualism; the universe, though made by Him, was something different from Him as to essence. This pro-

found view makes God the Sovereign of the Universe, transcendent to it, yet immanent in it. What confidence this view implants in the believing soul, for it means that God will not permit His plans for the high destiny of man and the universe to miscarry!

9. Agnosticism.

This theory declares that we do not and cannot know whether there is a God or not.

A few words in refutation: (1) The proofs thus far advanced in this section seem to offer satisfying evidence of the divine existence; (2) The agnostic surely does not know enough about the universe to deny the possibility of knowing that there is a God; that is almost an assumption of omniscience; (3) Untrue to their name, agnostics assume to know a good deal about the "Inscrutable Power" that controls the universe. If they know so much about it, how can it be "inscrutable"? Said some one to Herbert Spencer, the arch agnostic: "You know too much about your unknowable God." Dr. James H. Snowden puts it acutely: "Such denial of knowledge must deny its own denial, and thereby cancel itself. Agnosticism literally commits suicide, and then strangely keeps on talking."[5]

Much more satisfying is the Christian view: we know there is a God; although we do not know all about Him, we know enough for all practical purposes: He comes to us through His Word and Spirit, and gives us a real sense of His blessed and comforting presence; He assures us of pardon and salvation; He promises that some time we shall see Him face to face and know Him as He is.

5. Quoted from his excellent recent work, "The Personality of God" (p. 57). Snowden's whole discussion of this theme is acute.

10. The doctrine of a finite God.

This hypothesis holds that God, though great and powerful, is finite in power and wisdom.[6] It is a view advocated by Hume, J. S. Mill, William James and H. G. Wells. They think it helps best to explain the presence of evil in the world: God, being finite, could not help it. This view, they imagine, exonerates Him from blame. And we are here in the world to aid Him in overcoming evil, though the advocates of the theory give no assurance that our combined efforts will bring success.

Note the refutation: (1) A finite God would some time become exhausted in upholding so vast a universe as ours, and therefore it would drop into catastrophic ruin; (2) He might also blunder so often as to wreck the universe; (3) If He could not prevent evil, He never can overcome it, not even with man's help; for, as He made man, man can add nothing to His power. So it is a hopeless doctrine morally.

How superior is the Christian doctrine! God is infinite in all His attributes; therefore He could create and can forever uphold the universe; He permitted evil, because He saw it was better to have a moral universe than a mere machine filled with automata; but since He permitted evil, for reasons well known to Himself, He will be able in His own good time to overcome it; then, as the Bible teaches, there shall be "new heavens and a new earth, wherein dwelleth righteousness." This view certainly puts fiber and hope into the human soul. "Forever, O Lord, Thy Word is settled in heaven" (Ps. 119:89);

6. Dealt with effectively in Pringle-Pattison's "The Idea of God in the Light of Recent Philosophy" (1917), pp. 324, 401, 405; also Henry C. Sheldon: "Pantheistic Dilemmas and Other Essays in Philosophy and Religion" (1920), pp. 55, 56, 103, 104, 107-117.

"Howbeit, the foundation of God standeth sure" (2. Tim. 2:19).

11. Pluralism.

(1) *Definition.*

Pluralism is the view that the cosmos is not a universe, held together by some unifying force or principle, but is made up of disparate parts and essences.[7]

(2) *Its advocates.*

William James and H. G. Wells, who also have put forward the doctrine of a finite God examined in the previous sections, are its exponents. The two doctrines seem to have some logical connection.

(3) *Its basis.*

There are some eighty or ninety primary elements in the composition of the material world, and science fails to reduce them to one element; indeed, further investigation seems to increase the number of primary elements. Oxygen, hydrogen, nitrogen, etc., remain intact, in spite of all laboratory attempts to separate them and convert them into one ultimate atom or electron.

(4) *Its error as a philosophy.*

Although there are various irreducable elements in material substance, and also the two entities of matter and mind which cannot be reduced into one substance, yet there must be some unifying principle or power holding all things in one system, or the universe would be a

7. Cf. Pringle-Pattison, *ut supra*, pp. 183, 184, 315-321, 393-398; Snowden, *ut supra*, pp. 90-92. In favor of Pluralism is William James: "A Pluralistic Universe" and "Pragmatism." The word "universe" means *turned into one* (*unus*, one, and *verto*, to turn); then how can a universe be pluralistic?

chaos instead of a cosmos. What is it that holds all these diversified parts and elements and forces in one unified system? The only adequate explanation is the one personality of the absolute and omnipotent God. To think of it deeply, an *ego* is the only ultimate unity we know anything about; all else is variety and difference. Why search elsewhere in some obscure realm for an adequate cause?

12. Pessimism.

(1) *Definition.*

Pessimism is the doctrine that the world is a misfortune or a sad lapse, and therefore an economy of evil and sorrow.

(2) *Specimen expressions of pessimists.*

Said Schopenhauer: "This is the worst possible world." Hear him again: "Well for those who have no conscious existence. The life of the animal is more to be envied than that of man; the life of the plant is better than that of the fish in the water, or even of the oyster on the rock. Non-being is better than being, and unconsciousness is the blessedness of what does exist. The best would be if all existence were annihilated." Caro made this plaint: "The height of misery is not that of being man; it is, being man, to despise oneself sufficiently to regret that one is not an animal." Another from Von Hartmann: "If this is not the worst world, it is at least worse than none." Professor Clifford, who fell into skepticism and atheism, grew quite pessimistic, and made this confession: "We have seen the sun shine out of an empty heaven to light up a soulless earth; we

have felt the utter loneliness that the Great Companion is dead." Many similar plaints might be given. Centuries before Christ, Buddha wailed in the same despairing strains, and hence worked out his conception of Nirvana.

(3) *Errors of Pessimism.*

a. It exaggerates the evil and overlooks or minimizes the good in the world.

b. It cares only for temporal and sensuous good, for the merely pleasurable, and fails to appreciate moral, spiritual and eternal values. It is blind to the moral use of discipline and serious tasks.

c. It becomes daunted in the presence of difficulties instead of bravely trying to surmount them and finding exhilaration in the effort. To illustrate: the pessimist sits down and wails because weeds grow in his garden; whereas he should bestir himself, hoe up the weeds, cultivate and fertilize the soil, plant good seed, and raise a crop.

d. It spells the eclipse of faith, hope and love—that splendid triumvirate of Christian virtues.

e. It is another name for moral *anemia*. It is given up to complaint; it grows more and more cynical; it abandons itself to *ennui*, and becomes *blasé*.

g. Many, many times, if not always, this is the process: a young man becomes skeptical; for a time he feels great freedom, boasts about being "unfettered from superstition," and scoffs at the "ignorance" of Christian believers; by and by he discovers that, after all, he cannot solve life's great problems; then he falls into agnosticism; having lost faith in God, he can see no kind, wise and beneficient rule in the world; then he grows embittered,

sees more evil than good about him, has no hope of the future, cries cynically, "*Cui bono?*" and so falls into blank pessimism.[8]

(4) *The contrast of Christian optimism.*

a. It is not so blind as to fail to recognize the evils of the world and to regard them as evil. It never calls good evil and evil good.

b. However, Christianity also sees and cherishes the good in the world, and believes that it predominates, and is stronger than the evil.

c. Instead of spending valuable time in bemoaning the evil and wondering why it has been permitted, it seeks to mitigate and reduce it and make the good triumphant.

d. It sees in the world just as it is an arena for heroic conflict; a school for the discipline of all the sterling and brave virtues.

e. It trusts in God and the good, and is sure of ultimate victory. It is sustained by faith, hope and love, and trusts in the divine promises of immortal release and victory (John 14:1-3; Rom. 8:28; 2 Cor. 4:17; 1 Pet. 1:3-9).

8. On pessimism consult the following: Sheldon: "Unbelief in the Nineteenth Century," pp. 134-149; Orr: "The Christian View of God and the World," pp. 52-56, 66-72, 169-170, 186, 321, 400-402, 467.

PART IV

THE DOUBTER AND HIS DIFFICULTIES

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CHAPTER XIX

HIS DISPOSITION—HIS DIFFICULTIES

I. HIS DISPOSITION OF MIND.

1. He should be sincere and open-minded.

This frame of mind is necessary for ascertaining truth in all realms of knowledge and experience. While one should not be credulous, one should always be receptive and teachable.

2. He should never ridicule religion.

Derision indicates a lack of real seriousness. Religious belief is too sacred and important for ridicule. If it is worth anything, it is worth everything. Neither should believers treat doubters with contempt and derision.

3. He should rid himself of mere pride of opinion.

If he has been proven to be in error, he should be humble and frank enough to confess it. That is the proof, *prima facie*, of a desire for the truth and only the truth. The like may be said of others, whatever their views.

4. He should never think that Christian scholars are not aware of the difficulties that trouble him.

Sometimes unbelievers assume a superior air, and seem to think that they are the only persons who *think*. That is a mistake. Most of the difficulties heralded by skeptics have been known and dealt with again and again by Christian scholars. The extensive list of scholarly works in our Selected Bibliography is ample proof of this fact.

5. He should not think it a sign of merit or superiority to doubt.

It is easy to doubt; most thinking people have their doubts. Many who are ardent Christians today passed through periods of severe mental and spiritual travail. The author of this volume had this experience, having sounded the depths of agnosticism.

6. He should not think doubt a good thing *per se*.

In this world of sin and deception one cannot always trust. Sometimes it is one's duty to doubt, or at least withhold his confidence. But does not that very fact connote an abnormal condition of affairs? If the world were a perfect world, and all people were upright and trustworthy, there would be perfect confidence everywhere. Therefore mutual trust connotes the normal condition, which proves that, not doubt, but faith is good *per se*. That home is happy where mutual confidence prevails; that home is most miserable where suspicion and distrust have crept in between husband and wife or parents and children. So, reasoning by analogy, we would conclude that faith in God who

rules the world would be the normal status, while lack of such faith would be abnormal.

II. SOME OF THE DOUBTER'S DIFFICULTIES AND THEIR SOLUTIONS.

1. General Remarks.

The doubter may have real difficulties which he has not been able to command the time to resolve. Many excellent and scholarly treatises have been written in explanation of his enigmas, if he would only take the pains to read and examine them with a mind open to reaction. In this work we can mention only a few of these difficulties, and deal with them only in a concise way.

2. The narrative of creation in Genesis.

The cosmogony given in Genesis has been a favorite object of attack on the part of infidels. Many of them laugh it to scorn as childish and unscientific. Perhaps every word has been examined to see whether there is not some point at which this narrative can be put out of accord with the teachings and speculations of science. The persistency with which infidels attack the Genetical account, and the bitterness which they sometimes display, would almost indicate that they do not *want* to believe in a God who created the universe, made man in His own image, placed him in the midst of a favorable environment, and cared for him both before and after his disobedience to the divine command. We have often wondered *why* unbelievers do not prefer to have the Biblical record true than false.

Observe the scientific character of the first chapter of Genesis. The first verse describes the creation of

the primordial material: "In the beginning God created the heavens and the earth." Science never describes the origin of matter and force, but simply begins with them, or takes them for granted. The Bible goes back further, but in doing so, it does not contradict science. In some way the original material *must* have come into existence. What could be more reasonable than that God, all-wise and all-powerful, created it and stamped upon its very constitution order, law and rationality?

It is worthy of note that the writer of Gen. 1:1 mentions "the heavens" first, then "the earth." In his day the old geocentric or Ptolemaic theory of the universe prevailed all around him. How did he know what we know today so well, that the earth is small compared with the rest of the universe? What led him to put "the heavens" first? The writer—undoubtedly Moses—anticipated Copernicus and Galileo, and at least gave us a hint of the heliocentric view. Who inspired him?

The second verse describes the original nebulous condition of the material thus created: "And the earth was unformed and empty (Hebrew, *tohu vabohu);* and darkness was upon the face of the deep" (the Hebrew for "deep" means the agitated waves). This certainly agrees with what many scientists believe to have been the first condition of the primitive material in its dark, unformed and nebulous condition. Verse three says: "And the Spirit of God (Heb., *Ruach Elohim)* brooded over the face of the waters" (nebulae). If the original nebula was in a state of equilibrium, as many scientists believe, it could never have generated motion by resident forces. God, being a psychical being, with

a will or self-determining power, is the only kind of an entity that could have *initiated* motion. Might not this initial movement account for the stirring of the "ether of space" into vortices or vortex rings, forming electrons, atoms and molecules, thereby constituting all palpable matter, and setting the whole body in circular motion for the division of the mass into the various orbs of the universe? Motion would generate heat and light; therefore the third verse says: "And God said, Let there be light, and there was light." Most scientists today hold that the first light of the earth was cosmical, not solar.

Verses 6 to 8 indicate the forming of an *expanse* (this is the true meaning of the Hebrew word *raka*), or atmosphere, that separates the clouds and vapors above from the waters below, leaving the intervening space clear for all living creatures, including man. Does this not prove design? And it agrees with the teaching of many of the best scientists.

Verses 9-11 indicate what must have taken place some time in the world's geological history, namely, the separation of the land and the sea. A recent book on science, "The Evolution of the Earth and its Inhabitants," teaches this fact very clearly.

Verses 11-13 agree with science that the first forms of organic life were vegetables. Note the next verses, 14-19: after the clouds and vapors had been sufficiently dispelled to clarify the atmosphere, the heavenly bodies, the sun, moon and stars, appeared—another point of harmony between the Bible and good scientific authority. According to verses 20-23, the lower forms of animal life first appeared; then (verses 24-27) came the

higher forms, and last of all man came upon the scene to bring the creative era to a climax. Is not this the precise order described by the modern sciences of astronomy, geology, paleontology and biology? Is not the agreement remarkable? How can we account for it? Compare the cosmogonies of other nations with the rational and scientific account in Genesis.

It may be said that the Genetical record does not harmonize with the theory of evolution, now so much in vogue among scientists and would-be scientists. If by evolution is meant simply progress, however it is effected, then we hold that the Bible does teach progress, as we have just seen—progress from the promordial material, unformed and void of inhabitants, up through the lower forms of matter and life to the apex, man. And that much, we believe, science has established on empirical principles. However, if by evolution is meant unfolding merely by means of resident forces, then we must protest that no scientist has yet proved the theory. As far as science has verified its data, the Bible is in agreement; but when scientists enter the field of speculation and spin out unproved hypotheses, we cannot expect God's Book to agree with them.

3. The creation of man and woman.

The Biblical account has met with much scorn on the part of infidel scientists. They seem to think it much nobler and much more rational to believe that men grew up from protoplasm, ooze, mollusks, reptiles and apes (or from the same stock) than that God created him in His own image by a direct act; much more inspiring to believe that man was born in a jungle than in a garden; much finer to hold that he was developed as a

brute than created a rational, intelligent and ethical being, able to choose between right and wrong and to hold personal communion with his Maker. It is difficult to understand some people's preferences.

Whatever may be said about the matter, it surely is uplifting and reasonable to believe that an all-wise God would make man and woman in the way the Bible describes. If He did, then we can understand why God would care for His rational creatures, would come to their help when they fell into sin and misery, and would provide for them an endless destiny of happiness in fellowship with Himself. Accept the first, second and third chapters of Genesis, and the whole Christian system becomes intelligible and consistent.

So much in general. We hold that the Biblical account of the creation of man and woman is rational and scientific. First, God *framed* (not *bara*, to create, but *ya-tzar* to form) man's body out of the dust (the finest material, according to Keil) of the ground. This is scientific, for man's body, as we know it today, is composed of precisely the same chemical elements as the soil. "Dust thou art, to dust returnest."

Then God breathed into the body of man the breath of life, and he became a living soul. This verse agrees with verses 26 and 27 of the first chapter, in which it is said that God created man in His own image. In the act of inbreathing, God created man's *psuche,* or psychical nature; God is Mind; man, as to his higher nature, is also mind; man was thus made a finite replica of his infinite Creator. See how marvelous this is: God is self-conscious, can say "I"; man also. God knows, feels and

wills; man also. Could any conception be more uplifting? That man was created in the divine image is proved times without number by empirical observation, and is therefore scientifically established. If he were not made in God's image—that is, were he not like God in some fundamental respects—he could hold no communion with God. But he can and does have such communion. Therefore the above conclusion.

Woman was made from a part of man, and in this way the solidarity of the human family was established. Had she been made otherwise, the human genus would have had a dual origin. The best science today advocates the unity of the human race. Woman was also made in the divine image, as is taught in Gen. 1:27: "And God created man in His own image; in the image of God created He him; *male* and *female* created He them." At the very beginning, therefore, the Bible stamps upon woman the same nobility as upon man, and gives her an equal place by his side.

4. Man's fall into sin.

This part of Scripture (Gen. 3:1-22) has also been the object of much ridicule. At the start it should be said that the Bible is not responsible for the presence of sin and suffering in the world; they are here in evidence on every hand. If the Bible had never been written, we would still have this profound and perplexing problem to deal with. The Bible simply tries to tell us how sin came into the world, and how the world may be saved from its defilement and penal consequences. Cast the Bible away, and the problem of sin will still be with us, more troublesome and insoluble than ever.

But what is the *rationale* of the Biblical account of the origin of sin? It is this: God created man *a free being.* If He had not made him a moral agent, capable of choice, man would have been a mere automaton, or a machine, or a happy animal. If man was a free moral agent, he had to have the ability and the opportunity to choose. There can be no freedom without a test of freedom. The "tree of the knowledge of good and evil" afforded that necessary ordeal to establish man's moral character. There was nothing originally wrong with man; his freedom was not a defect, but his highest enduement; for moral excellence is the highest kind of excellence. The skeptic's objection to this regime proves that he can think only of *pleasure* as the highest good; that is hedonism, not a sturdy and exalted ethic. It was better, infinitely better, to make man a moral being than a mere automaton. A moral economy is the highest possible conception.

In some places today the doctrine is held that sin is merely the remains of man's *primitive animalism,* inherited from his brute ancestry. His fall (if he ever did fall) consisted in his yielding to this bestial impulses instead of choosing the higher way. This theory is untenable for many reasons, among which we mention these: (1) It would make God the author of sin, for He must have given to man his animal nature; (2) The long process of animal development in man, if he was thus evolved, would have proved too strong for him to overcome in the first feeble glimmerings of his moral and spiritual nature; thus man would not have had a fair chance; he would have been foredoomed to fall; (3) Animals are *not sinful;* they act out their true nature;

for instance, there is no venereal disease among animals in their natural state, as there is among human beings; (4) To trace sin to mere animalism is superficial ethically; for sin is not primarily a physical evil, but a psychical decision and choice; to posit sin in the body is the old heresy of the Gnostics and Manicheans. The Biblical teaching that sin is a psychical state and act is much profounder, and agrees with the testimony of conscience.

Thus the Biblical account of the origin of sin agrees with the conclusions of scientific and rational Ethics: *sin had its origin in the wrong choice of a free moral agent.* Otherwise it would not be *sin.* It might be misfortune, but it would not be sin in the sense of guilt. Our very consciences—if they have not been perverted—bear witness that we are *responsible* for our wrong thoughts and deeds. The sin in the Edenic garden did not consist in the temptation, or even in the appeal which it first made to our first parents; it consisted solely in their *cherishing the evil suggestion and yielding to it.*

5. The history of Cain.

Where did Cain get his wife? This is one of the stock questions and jests of infidelity. Answer: The Bible often completes a specific narrative, and then goes back and picks up the main thread of the history. So in this case, Adam and Eve had sons and daughters and perhaps even grandchildren long before the story of Cain was finished. Josephus even mentions the sons and daughters of Adam and Eve before he relates the history of Cain. So Cain married one of his relatives. Where else could

any man have gotten a wife in the primeval history of the human family, which science tells us had a single origin?

6. The Noachian deluge.

Almost all nations and tribes have traditions of a great flood that destroyed nearly the whole human family. The flood of Noah's time will afford a solid historical basis for these traditions. They could hardly have arisen without some historical groundwork. The remains of ocean life are often found on the tops of high mountains, proving that at some time they were submerged. In the glacial period, known so well in our geologies, the highest mountains were covered with ice. The ark itself has been found to have been of the proper dimensions for seafaring when speed was no object, but when space and safety were the chief purposes.

Some evangelical scholars contend that the Noachian deluge was universal; others that it was only of sufficient extent to destroy the human family, with the exception of Noah and his household. Good reasons may be adduced for both views, and it is not necessary here to decide between them.

7. Israel's crossing of the Red Sea.

Professor George Frederick Wright, the eminent scientist and explorer (now deceased), made a thorough investigation of the localities of the exodus, and has found that such parting of the waters as the Bible describes was possible and probable if God found it necessary to perform the miracle to preserve His people from destruction. Had He not done so, what would have become of His plan of salvation through Christ?

The Bible says that God used secondary causes to part the waters (Ex. 14:21): "And Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided."

CHAPTER XX

THE DOUBTER'S DIFFICULTIES CONTINUED

II. SOME OF THE DOUBTER'S DIFFICULTIES (continued).

8. God's hardening of Pharaoh's heart.

The Bible says several times that Pharoah hardened his own heart before it says that God hardened it. According to immutable laws (which God Himself has established), people's characters do become fixed in evil when they continue in sin. Thus it can be said in one sense that people harden their own hearts and in another that God hardens them. So with Pharaoh. Thus the Bible agrees with well-known facts of psychology.

9. Slaughter of the Canaanites.

The Bible says that this occurred because "the cup of their iniquity was full." The situation morally was the same as in the destruction of Sodom and Gomorrah and the wicked antediluvians. The Bible never says that God destroyed or punished a *righteous* nation, but only nations that had become too corrupt to continue to exist. What a warning to nations today! "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34); "By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked" (Prov. 11:11); "The wicked shall be turned into sheol, even all the nations that forget God" (Ps. 9:17).

10. Jonah and the whale.[1]

Neither the Hebrew of the Old Testament nor the Greek of the New says that this creature was a "whale;" in each case the original word means a "sea-monster." Sharks in the Mediterranean Sea can easily swallow a man whole, as has been observed in more than one instance. Even whales have lately been found in the ocean with throats of great size. The miracle did not consist in the swallowing of the prophet, but in his preservation in the monster's stomach. This is no more wonderful than many other miracles recorded in the Bible. Objection is sometimes made that this incident is grotesque; but we reply that there are a good many grotesque objects in nature, which God has created. The performance of the miracle may readily be justified as worth while on the ground that it saved the great city of Nineveh, and has taught men that God will save all people if they repent; also, and this is most important, that men should never attempt to run away from God's call to service and duty. All through subsequent history these great lessons have been impressed by this unique and inspired book of Jonah.

11. The imprecatory Psalms.

The word "imprecatory" means "invoking evil" or punishment. Some of the Psalms seem to breath a somewhat vindictive spirit toward the writer's enemies. He calls down God's judgments upon them, and sometimes the personal element seems to be implied in the language

1. Cf. McGarvey: "Jesus and Jonah;" Wilson: "The Authenticity of Jonah," in *The Princeton Theological Review*," April and July, 1918; Keil: "Commentary on the Minor Prophets;" Orelli: "The Twelve Minor Prophets;" Kennedy: "The Book of Jonah;" Keyser: "Contending for the Faith," Chap. VIII; Sampey: Article on Jonah in "The International Standard Bible Encyclopedia."

employed. These Psalms have been a serious gravamen with unbelievers and scoffers.

What shall be said in reply? First, it is true, a bad meaning *may* be drawn from these expressions if one is so disposed, and especially if one, instead of taking into account the whole spirit and teaching of the Bible, is inclined to higgle about technical points. But there is a larger way of interpreting these passages—a way, too, that agrees with the whole analogy of faith in the Holy Scriptures. If they are regarded as divinely inspired, they express, not the Psalmist's personal resentment, but God's righteous reaction against sin. No one could respect a God who does not hate and punish sin, which is the cause of all evil and suffering.

12. Apparent discrepancies in the Bible.[2]

Most of them have been successfully explained. The trouble is, the skeptics and liberalistic critics pay no attention to scholarly defenses of the Bible, but go on repeating their stock objections over and over again. The same contradictions that Driver, Cheyne, Bade and others herald forth can be found in Paine's "The Age of Reason," in the works of the deists and of Voltaire and other infidels of past ages.

However, the more we know of the Hebrew and cognate languages, of archeology, history and geography in ancient times, the more these difficulties disappear. Perhaps not all of them have as yet been cleared up, but that very fact keeps men constantly studying the Bible with deeper interest. Infidels and negative critics should read

2. In the Selected Bibliography, see Tuck, Torrey, Drawbridge, Winnington-Igram.

the works of scholars who have specialized in resolving Biblical difficulties.

13. Why God permits sin and suffering.[3]

Let it be remembered that the Bible is not the *cause* of sin and suffering. They are here whether the Bible is true or not. If the Bible should be utterly discarded by everybody, sin and suffering would still remain in the world. Whoever or whatever made or evolved the world permitted sin and sorrow to come into it and mar it.

God permitted *sin* because He did not want to make man a mere machine, animal or automaton, but a free moral agent. Emerson puts it finely:

> "He who ruleth high and wise,
> Nor pauseth in His plan,
> Will tear the sun out of the skies
> Ere freedom out of man."

God may permit *suffering* for one of two reasons: First, as a punishment for sin, in which case it is condign; second, as a discipline for His people: "I will refine them as silver is refined, and try them as gold is tried" (Zech. 13:9); "Every branch that beareth fruit, He cleanseth it that it may bring forth more fruit." God also promises in the Bible that our reward shall be much greater in the future on account of our afflictions here (Rom. 8:18; 2 Cor. 4:17). Such assurances ought to help to "justify the ways of God to man."

3. Cf. Keyser: "A System of General Ethics" pp. 141-147; also "A System of Natural Theism," pp. 130-139.

14. Miracles in general.[4]

The supernatural element in the Bible has brought against it the opposition of both infidels and rationalists.

The person who believes in God ought to have no trouble in believing that He would perform miracles at certain crucial and strategic epochs in the history of the world. How else could God clearly make Himself known to men? Why should He make a world and then hide Himself in it or behind it?

Again, the world could not have created itself, nor could it have come by chance, nor could it be eternal. Note all the logical and philosophical reasons for these statements in the works on Natural Theism cited in our bibliography. Hence the world must have come into existence by creation, which would have been a wonderful miracle to begin with. If the cosmos came into existence by a miracle, why should miracles never occur afterward? And when man fell into sin and peril, why would not God come to his rescue, save him and repair the damage done? When a mechanician's machine gets out of repair, he proceeds to mend it—if it is worth mending. Are men wiser than God? Are they more beneficent? To our mind, it is wholly within the bounds of reason to believe that God would now and then give a special display of His power, personality and love.

The question is often asked, "Why does not God perform miracles today as He did in Biblical times?" Perhaps He does perform miracles today, only in a different way, because our needs are different. However, we are

4. Cf. Wendland's cogent work: "Miracles and Christianity," translated by H. R. Machintosh; also the following authors in the Selected Bibliography: Brockingham, D'Arcy, Hitchcock, Lamb, Christlieb.

ready to admit that miracles, especially physical miracles, are not in evidence today as they were in certain epochs of Biblical history. The reason may be that God performs miracles only at crucial times, and thus is properly economical of them for wise purposes. For example, after the six creative eras described in the first two chapters of Genesis, He ceased to perform miracles of creation, "rested" from that kind of work (Gen. 2:1-3), and proceeded to unfold the world according to its own laws under His superintendence. Then a careful reading of the Bible as a whole shows that miracles come only at certain critical exigencies, and are always followed by long periods of development. When His chosen people reached an emergency in which His plan of redemption (which He had decreed from eternity) was endangered, He had to intervene, or else His gracious purpose would have been frustrated.

Then, when the Son of God came out of the infinite realm into the realm of time and space, for man's redemption, He performed miracles in order to attest His divine commission, and to do good to suffering people around Him, thus revealing His character as Lover, Lord and Saviour. It was reasonable, too, that He should meet the spiritual adversaries of mankind in the open arena, in order to prove His complete mastery over them. This thought may suggest why there were demoniacs in the days of our Lord here on earth. However, having established His teaching among His disciples, having planted the seed of the Gospel, having laid the foundations of His kingdom, He retired again into the invisible realm and poured out His Spirit upon His Church. As soon as the Church was fully established by His inspired

apostles, and the spiritual dispensation was fully inaugurated, outward wonders naturally ceased, and men became convicted, convinced and converted through the inner power and witness of the Holy Spirit, in connection with the inspired word of God.

Why should God perform miracles now-a-days at every skeptic's beck? All who are willing may receive the inner assurance of truth and salvation. Is not testimony within the soul as convincing as the testimony of the outer senses? Those who demand physical wonders in this dispensation of the Holy Ghost simply advertise their lack of spiritual insight and experience. The present dispensation of the Spirit will in all probability continue until the next epoch in God's program, which will doubtless be Christ's second advent and the final judgment.

Moreover, if miracles were constantly performed, they would cease to be miracles, and thus there would be no regular and reliable order of things. If God would perform miracles for one man, He would have to do so for all the rest. That would make a strange world indeed. There is a wise frugality of miracles in God's program, and we are glad it is so.

15. Why the Bible is not perfectly plain and simple. We reply with other relevant questions: Why is not nature perfectly plain and simple? Why are not physical science, mathematicss, psychology and philosophy perfectly simple and plain? The God of the Bible acts very much like the God of nature and reason. Only the physical and mental sluggard wants a perfectly simple and easy world.

Then, too, if the Bible were like a primer, it would have been outgrown and obsolete long ago. People do not keep on studying the primary readers of their childhood. If they preserve them at all, they are only relics and curios. In some ways the Bible is plain enough, so "plain that wayfaring men, though fools, need not err therein" (Isa. 35:8). In other ways it is very deep, just like nature, and thus keeps us continually interested in sounding its profound meanings and practicing its challenging injunctions.

PART V

THE FAILURE OF INFIDELITY

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THE FAILURE OF INFIDELITY

CHAPTER XXI

GENERAL OBSERVATIONS—SOME INFIDEL ACHIEVEMENTS

I. GENERAL OBSERVATIONS.

1. Infidelity ever aggressive and critical.

Infidelity has been chiefly noted for its attacks on Chrstianity. It has ever been the main aggressor. This has put the Christian apologist constantly on the defensive, which position is always more or less of a disadvantage. Surely the Christian advocate has a right at times to change the mode of warfare, and to carry on an aggressive campaign; as it were, invade the enemy's territory. Infidelity has been in the world a long time, ever since the unbelieving Jews and Romans opposed and crucified Christ; ever since the days of Celcus, Lucian, Hierocles and Porphyry.

2. It must now be asked to make good.

Now, since it is a historic movement, the Christian has a perfect right to ask what infidelity has done for the betterment of the world and the comfort of human hearts. How many men and women has it rescued

from sin and transformed in life and character? How many beneficient institutions has it built, and how many is it maintaining today? Where are the colleges and universities of organized infidelity in this country and other countries? Where are its great works of art, architecture, music and poetry? Or has it been so busy finding flaws with the Bible, Christianity and the Christian Church that it has had no time or disposition to build enduring and constructive monuments to its wisdom and altruistic spirit? A critic invites criticism of himself? It is to be feared that when infidelity is challenged and put on the defensive, and is asked to make a showing of its achievements, it will be able to make a very feeble apology for itself. It will be our duty—not a pleasant one—to point out the weaknesses of infidelity.

However, before we proceed further with this thesis, we must, in perfect fairness, speak of some things that unbelievers have done as individuals.

II. POSITIVE ACCOMPLISHMENTS OF INFIDELS.

1. In the field of literature.

It would not be true to say that individual unbelievers have made no contributions that are worth while to the world's knowledge. In an organized capacity they have done little; for they seem to lack the quality of team work. But here and there an individual has done things that are worthy of recognition.

Lucretius, of the first century of the Christian era, wrote a didactic poem in six books, entitled "De Rerum

Natura" ("Concerning the Nature of Things"), in which he set forth the cosmical principles of the Epicurean philosophy. For its time it displayed great knowledge of nature, was expressed in forcible language, and evinced some originality of imagination. But even here, much as we might like to give unqualified praise, it must be said that the work was thoroughly materialistic, and was intended to destroy faith in supernatural beings. No one has ever been rescued from sin and misery by this work. The work embodied no high moral principles and ideals.

The French infidels of Voltaire's day produced a great work called "The French Encyclopedia" (which we have previously noticed), in which they gathered vast knowledge for their day; and much of it was true and useful. But it was honey-combed with materialism and religious negation, so that is was more destructive than constructive, especially in philosophy and religion. Whatever else may be said of the work, it contained little that was morally uplifting.

All of us are ready to acknowledge the worth of the writing of Hume, Gibbon and Hobbes, the first two in their histories of England and Rome respectively, and the last in his "Leviathan," a philosophical work of some depth. But even these men, profound as they were, lacked something to give the world moral incentive. They did much, too, to negative faith in the foundations of morality and religion.

In the domain of statesmanship Thomas Paine wrote some books that, no doubt, contributed a good deal to the independence of the United States. For this reason Americans remember him with gratitude. His works

are read very little now-a-days, but at one time they exerted a powerful influence. Their titles are "Common Sense," "The Crisis" and "The Rights of Man," all which struck a high note for human freedom. However, Paine destroyed almost all his influence and lost nearly all his friends by assaulting, in a most malignant spirit, the chief bulwark of our American liberty and civilization—the Christian religion. Besides, his conduct was so erratic that he could not retain his friends.

John Stuart Mill, a rationalist, though profound and brilliant, was not helpful along the line of constructive thought and moral stimulus.

(2) **In the field of physical science and invention.**

In this domain some agnostics have made more or less notable contributions. In some ways Darwin, Huxley and Spencer added to our knowledge of science. As long as they remained in the empirical realm, they were, no doubt, fairly safe guides. But when they entered the field of philosophical speculation, as they so frequently did, they went far astray, and have imposed upon the world a naturalistic theory that has done much to undermine morality and religion, to lower men's ideals ,and to make them of the earth, earthy. With many people the idea of man's brute origin has taken the place of the higher conception that man was created in the image of God. Thus we cannot help feeling that the work of these great agnostics was much more negative than positive.

It is a sad thing to have to say that Thomas A. Edison has joined the unbelievers—really the mater-

ialists—in late years, teaching that atoms have mentality, and that when they come together in organic relation in the human brain, they form the human mind, but when they are dissolved, the human soul is also dispersed. Thus personal, conscious immortality for man is denied. His constructive work lies in the field of electrical discovery and invention. Here he has accomplished wonders, and has contributed much to human welfare on the physical and earthly side; perhaps some, too, on the intellectual and esthetic side. If he would put his influence and talents on the side of moral and spiritual construction, how much good of the highest kind he might achieve!

Thus we have tried to be fair by acknowledging the positive work that infidels and agnostics have done along certain lines. This work they have done as independent individuals. In pointing out, as we shall do next, the shortcomings of infidelity we refer to its influence and work as an organized force. This is fair, for all along we have been treating Christianity and the total teaching and power of the Bible in this organic way, and have not picked out here and there mere individuals.

CHAPTER XXII

SHORTCOMINGS OF INFIDELITY

III. SHORTCOMINGS OF INFIDELITY.

1. It builds no enduring institutions.

Where are its colleges, its hospitals, its constructive works? The Christian religion, founded solely on the Bible, has built many colleges and other institutions of higher education; they dot the land from ocean to ocean. Where have the organized free-thinkers a first-class college in all this country? Christians have erected many temples at great cost and sacrifice for the worship of God and the promulgation of Christian principles. Infidelity has scarcely a respectable hall in the country. It is much more destructive than constructive.

2. It creates no great and helpful literature.

Some erratic works of genius have been produced by men of skeptical tendencies, but few that have really been a moral uplift and inspiration to the race. Thousands of people have been converted, and lifted from the ways of sin, through Bunyan's Pilgrim's Progress, Spurgeon's sermons, Krummacher's "The Suffering Savior," and Jerry McAulley's Water Street Mission; how many people have been transformed from bad people to upright people through the writings of Celsus, Porphyry, Newport, Voltaire, Paine and Brad-

laugh? We must ask them to bring forward their "twice-born men."

3. It has produced no great works of art.

Most of these have been painted or chiselled by believers; few, if any, by pronounced infidels. It is true, there is a heathen or classical art, like that of the Greeks and the Romans; but even this has almost all been produced in the interest of religion—at least, all that is of abiding worth. Nor has unbelief erected any great works of architecture. On the other hand, note the great churches and cathedrals of Christian people. Why are Christian people so much more in earnest than infidels? Because they have something positive to believe and to which to cling.

And infidelity has failed to creat any great and inspiring music—no hymns, no glorias, no oratorios. There are no Handels, Haydns and Beethovens in the ranks of boasting infidelity. It is chiefly iconoclastic.

4. It raises doubts, but solves no problems.

Suppose that unbelief should cause universal rejection of the Bible, would that solve a single deep and vital problem of the human soul? Look at some of these problems: What is the origin of the universe, of man, of sin and evil? What is the reason of suffering? What is matter in its elemental essence? What is mind? How are mind and matter correlated in the human brain? Is man immortal? What comes after death?

These are serious, yes, they are solemn and vital questions. They are questions of the intellect and of

the heart. They *will not down*. Should an unbeliever assert that they are useless questions, his statement would prove, *ipso facto*, that he has not an earnest and profound mind, but thinks and feels superficially. Now go over the above interrogations again: will any of them be answered by repudiating Christianity? Not one. They will remain in all their blank baldness.

But let us put the matter positively; negation is most distressing: If you accept Christianity, you have the solution of all your problems now, or the promise of their solution by and by. Note the inspiriting promise: "Now we see through a glass darkly; but then face to face." That means direct vision of all reality. Here is another assurance of the same invigorating character: "Beloved, it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John 3:2). Again this means perfect beatific vision. What can infidelity offer in the place of these assurances? Nothing; it is not constructive; it is destructive.

5. Its doctrine of man is one-sided and inadequate.

It makes man a "torso"—that is, it treats him as if he were only physical, or, at most, only physical and intellectual, and overlooks or disregards the highest and noblest part of his being, namely, his spiritual faculty, the religious sense, with which he is allied to God. Both its anthropology and psychology are defective. Not so with the Bible, which all-sidedly teaches that man is "body, soul and spirit," and declares that "godliness is profitable unto all things,

having promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

At this point we cannot help putting in contrast with the clear and bracing doctrines of the Bible, the following paragraph from a modern apostle of unbelief, Mr. H. G. Wells. Perhaps his mind has undergone a change in recent years. If so, the quotation will be a fair exhibit of the state of a doubter's mind while he is in the agnostical frame. Some years ago he wrote:

"I do not believe that I have any personal immortality. I am part of an immortality, perhaps, but that is different. I am not the continuing thing. I am personally an experimental, incidental. I feel I have to do something, a number of things no one else could do, and then I am finished, and finished altogether. Then my substance returns to the common lot. I am a temporary enclosure for a temporary purpose: that served, my skull and teeth, my idiosyncrasy and desire, will disperse, I believe, like the timbers of a booth after a fair."

We hope Mr. Wells has changed his views since the foregoing was written. It is pitiful to believe that any human being could entertain so dismal a philosophy. What would become of the world if all people were to fall into such complete materialism? Well might we ask of it all, *Cui bono?*

6. It lacks moral dynamic.

Knowing nothing of the regeneration and reconstruction of human nature by divine grace, it simply leaves man to struggle with sin and suffering in his innately weak and depraved condition. It even rejects,

willfully or otherwise, the help that God proffers in the contest. It destroys faith, and gives nothing assuring in its stead. It robs man of the hope of immortality, and provides no substitute. It derides the plan of salvation, but has no antidote for sin. Morally and spiritually it has and knows no remedial system for the sickness of the soul. In contrast note that Christianity has a remedy for the ills of life, and one that is effective when truly applied; it is not a mere nostrum, but a specific.

7. In its extreme forms it saps the foundations of morality.[1]

In this case we refer to materialists, who deny the existence of God. It should be borne in mind that not all infidels are atheists. Speaking now of materialism, that crass philosophy obscures, if it does not repudiate, moral distinctions. If there is no God, where is there any ground of right? Morality can be predicated only of rational personalities; then the ultimate ground of right must be a Person; if it is not, there is no morality. Says Goldwin Smith: "The denial of the existence of God and of a future state is, in a word, the dethronement of conscience."

It is true, many unbelievers do not go so far as to deny the existence of God, but most of them relegate Him so far out of their lives and thoughts as to render His influence upon them negligible. Hence they imperil the foundations of morality. Often they are decent citizens and affable neighbors, and even kind-

1. It would be worth while to read in this connection Bishop Horne's "Introduction to the Critical Study of the Scriptures," Vol. I, pp. 22-26, on the moral principles, teaching and lives of the leading unbelievers of his times.

hearted to the needy and suffering; but they seldom live great and inspiring lives. Conventional morality is all they can claim. Christianity requires inner rightness with God, who sees the heart and knows the motives. "Hereby we know that we are of the truth, and shall assure our heart before Him, because, if our hearts condemn us, God is greater than our heart, and knoweth all things" (1 John 3:1, 20).

8. A parallel and contrast.

Christianity	Unbelief
Gives assurance of truth.	Fills with uncertainty.
Knows and loves God.	Is agnostic regarding God.
Recognizes sin and its defilement.	Ignores or minimizes sin.
Offers and confers salvation.	Is negative and powerless.
Inculcates the highest morality.	Often lowers the moral standard.
Gives moral dynamic through divine grace.	Leaves man in his weakness.
Is constructive in vital concerns.	Is negative and destructive.
Gives comfort in sorrow.	Affords no comfort.
Gives joy and triumph in death.	No victory, but often fear.
Gives assurance of immortality.	Is nihilistic or agnostic.
Promises new heavens and a new earth.	Offers even no conjecture.
Promises final solution of all problems.	Leaves all a blank.

Striking a balance between the above columns, which side offers the weightier reasons for acceptance? Christianity is a system of *position;* unbelief a jumble of *negation.* Do not let any man tear down your house until you are sure he can erect a better one in its stead. Do not let any man destroy your Christian faith and hope until he has something better to put in their place. "Prove all things; hold fast that which is good" (1 Thess. 5:21).

The author has refrained from applying epithets to unbelievers; he casts no reflections on their honesty, morality or intelligence. He is well aware that they accuse Christian people of almost everything that is dishonorable and stupid. He declines to follow their example in this respect. Throughout this work he has sought to be as gracious as possible, and to convince and not abuse. He hopes and prays that he has succeeded; if he has failed, he has failed trying.

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Many excellent books on Christian Apologetics have been published. The following list may seem formidable, but it does not profess to be exhaustive. Our selection is not meant to discriminate against others that are not listed here; those that are omitted may be as worthy as these.

Some works not here included may be found in the list published in the author's "Contending for the Faith" (pp. 334-346); also in W. H. Griffith Thomas's brochure, "Books That Stand for the Faith," issued by The Sunday School Times Company, Philalelphia, Pa.

The roster here published is intended to guide those who may wish to carry their investigations further. The footnotes in the text are intended for the same purpose. Another reason for publishing so large a list is to impress upon believers and unbelievers alike the fact—a fact all should note—that the evangelical faith has not lacked for competent defenders all through the years. How many unbelievers and liberalists have read these scholarly works, or even a few of them? Men who pose as scholars and fair-minded persons should read books on both sides of the question.

Of course, some of the works here named are quite old, and a number of them out of print, but perhaps second-hand copies of the most valuable ones may be secured. But we have also tried to bring the list up to date, even up to the present year of 1922.

In order to be as fair as possible, we give below in their proper place a brief list of "Liberal Books." These books are very cogent in argument and appeal in some ways,

and may be read by an intelligent person with much profit; but, according to our view, the strength of the presentation is sadly marred because the authors yield too much and too easily to the modern rationalistic *Zeigeist* and the dismembering Biblical criticism. Dr. Charles Harris in his book, "Pro Fide," is an example. We have never read more cogent arguments for the divine existence than are presented in its early chapters; but when he comes to deal with the Bible, he weakens in the presence of what he seems to accept for "modern scholarship."

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ADDENDUM

After the page-forms of this work had been completed and locked up, the following books, entirely worthy of a place among the rest, came to the author's notice. The first belongs under the caption, "Biblical Criticism," the second under "Defenses of Special Doctrines," the third and fourth under "Helpful Booklets," the fifth under "General Apologies."

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